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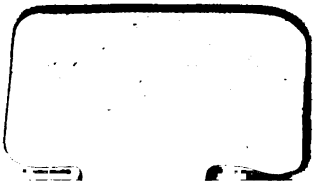

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TK

AND

THE GREAT WORK

IN

AMERICA

A DEFENSE OF THE TRUE AND ANCIENT SCHOOL OF SPIRITUAL LIGHT

BY

SYLVESTER A. WEST, M. D.

"It matters not who the individual may be, or what are the claims he makes. *His actual life and conduct are the basis upon which he must be judged.*"

—TK.

"*The man and his work must agree,* thus revealing 'consistency, coordination, completeness and harmony.'"

—Dr. J. D. Buck.

CHICAGO
DR. S. A. WEST
1918

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BY S. A. WEST, M. D.

TK, the "Sole American Representative" of the "Great Scho

TK's $20,000.00 Home, in California.

Dedicated

TO FUTURE GENERATIONS

and

To all who have endured the blighting shadow of unnecessary sorrow

and to those

Whose hearts have been broken,
Whose lives have been ruined,
Who have suffered and died—

As a result of the activities of the School of Spiritual Darkness.

"All injustice is to be first examined, then understood, then acknowledged, then forgotten. A bad deed lives within us, or within others, till love is kindled upon the soul's altar, on the mount of wisdom, in whose flame all wrong is utterly consumed."

—Andrew Jackson Davis.

O the Master Masons whose primary consideration has been the protection of the Brethren of their Order

To the Chicago Students whose devotion to Truth has made this work possible

To the Host of Loyal Friends thruout America and in distant Lands whose appreciative letters have encouraged and sustained our efforts

To the Kindly Messengers from the Spiritual Realms of Light who have assisted with our labors these many months and

to

Florence Huntley

The author's indebtedness is herein acknowledged.

***Note:** All the documents, evidences, etc., submitted in this volume, together with a great amount of additional data, are now in the possession of and will be preserved by a committee composed of members of the Masonic Fraternity.*

Let us always remember that wherever there is an imitation, a sham, or a counterfeit, there necessarily *must* be a genuine, real and true opposite, and Nature being just, we are bound to find it, provided we do our part *by living the life* which we *know* will lead us ever onward and upward to the Land of Liberty and Light. —*Selected.*

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CHAPTER I

For Humanity's Sake

A FOREWORD

Was it ever your personal experience to start out somewhere, not knowing just the way to take in order to reach your destination?

Was it ever your personal experience to be *misdirected* or *sent* in a needlessly roundabout way—in a direction other than that which you wished to travel?

Were you ever *permitted* by someone who *knew* the circumstances, to pass along a way or thru a country beset with dangers of which you had no knowledge? Or *permitted* to take an unnecessarily long and difficult path, when a few words would have saved you from your mistake and guided you into a better way?

Did you ever take a journey to some place in order to see someone or secure some thing, and find upon your arrival that the person or thing sought was gone or *had never been there?*

If you have ever had any of these experiences, there are impressions upon your mind that will last as long as you live. There is scarcely any impression made upon the human mind that lasts and outlasts and remains as clear and definite and easily recalled as an experience of this kind. Human nature is so constituted that if we travel to some place under the *impression* and joyous expectation of obtaining something, only to find at the end of our journey that we have been misled, we are not likely soon to forget either the experience or *the* SOURCE of those *misleading impressions.*

Reversing the above questions:

Was it ever your personal experience, either consciously or unconsciously, to *advise* anyone to take a certain road or to go in a certain direction that they might reach a certain place—*when you yourself did not know the way?*

Or did you ever *permit* anyone to pass along a road beset with dangers of which they had no knowledge? Or to take a needlessly long and difficult path when by a few words of advice and explanation you could easily have directed them into a shorter and better way? Did you ever *permit* a person to travel toward some place under the *impression* they would secure certain things they felt to be essential to their welfare and happiness, without a word of warning, when you knew positively their journey would end in *failure,* waste of time and energy, disappointment and possible embarrassment and discouragement?

If you have ever had any of these personal experiences, you probably still have distinct recollections and convictions that to whatever degree you *misdirected* or *failed* to give others *the full benefit of your personal knowledge,* in just that degree you failed to do your *duty* by a fellow-traveler, and thereby and at the same time forfeited your right to expect the helpful service of those who could assist and guide *you* in *your* journey and save *you* from the consequences of your own possible mistakes and false impressions.

To fail in our duty to a fellow traveler, even unconsciously, is at all times an unfortunate thing, but to do so *consciously* and intentionally is absolutely inex-
›ble, because it is at once a violation of Personal

Responsibility—a mark of weakness, selfishness, cowardice and dishonesty.

Suppose then, you become aware of the fact that some individual or association of individuals are traveling in a *wrong direction,*—that they travel under *false impressions,*—that they expect as a result of their journey to realize certain ideals and secure certain benefits which will in turn equip them for benefiting others: and suppose you *know* absolutely that they are being mislead and that in due time, if they pursue their course, they will meet with disappointment,—under these circumstances, could there be any doubt or question as to your own personal responsibility?

If we know an individual is going even a city block out of his course, do we not gladly take the time to draw his attention to his mistake? How much more important it is to save a man or woman from a journey of a day or year or life-time *under false impressions,* than to save them from walking a few blocks out of their way.

* * * * * * * * *

The discoveries which led so quickly and directly to TK's withdrawal from the "Great School" were known to a Board of Trustees composed of seven men as early as April 1, 1916. Further investigations in May, 1916, led to additional and unexpected discoveries, and from that time on it is our opinion that this Board of Trustees owed a solemn and imperative duty to every student, subscriber and "Friend" of the literature of the "Great School," to formulate and publish those facts in such manner, as to make it

perfectly clear and definite to every one that what had for so many years been given out by TK as truthful accounts of his personal claims and experiences, were NOT *founded upon facts and actual demonstration,* and were therefore absolutely *unreliable and misleading.*

This opinion of the writer was shared also by practically all the accredited students, both in and outside of Chicago, who knew the facts. To have made such a statement would have been merely the commonest kind of courtesy, and expression of confidence and friendship; but under the circumstances, it would have constituted, at the same time, a most valuable service to the student body, to the Masonic Fraternity and to the world of honest inquiry and investigation.

From the time the facts were known to the Trustees, the writer, with several others urged at every opportunity that such a statement be published, but up to the present time—*nearly two years after the disclosures*—no statement has been issued and no effort made by the Trustees to counteract the far-reaching effects of vague rumors and false, misleading influences and impressions. Had the Board of Trustees seen fit to make a satisfactory statement, and had they published what they know to be the facts, *in such manner as to make it an authentic and reliable record,* accessible to humanity, this volume would not need to have been written.

As a result of the policy of silence on the part of the Trustees, a great many people have for the past twenty months lived under a terrible apprehension that some dreadful calamity had befallen, what they had been

led to imagine and think of, as a modern holy crusade of spiritual "science." These sincere and earnest men and women could have easily been saved from all this personal anxiety and mental torture, had the Board of Trustees published the simple Truth *right at the start,* instead of making every effort to *suppress* the facts.

The truth of this latter statement is borne out from the effect of the early information and knowledge given to all Chicago students. Here were about fifty men and women, about half of whom had been accredited students for from ten to fifteen years. All of them had given freely and liberally of their time, their services and means. Each of them had accepted TK and his "authority" strictly upon his own valuation and their faith in his word and honor as a man. They believed in his honesty because they themselves were honest.

It would be natural to expect that any information or knowledge, discoveries or disclosures bringing into question either the "master" or his "Work" would be to all these students an experience, a trial or shock of the most severe kind. But these men and women loved *Truth* above all else, and when they learned the truth *they immediately accepted the facts,* and set about to readjust their lives to the new order. They cheerfully met the new situation, and not one, so far as I know, but what is living a nobler, better and wiser life than ever before.

A word now about the *methods* employed in presenting the facts to be found in this book. In talking with a great many friends we received enuf ideas

to cover almost every phase of the subject, including a large and small book, large, medium and small type, no illustrations—a few—many, and "the more the better." We have, of course, been advised to treat the whole matter seriously, solemnly, scientifically, sadly, humorously, thoroughly, gingerly, and a number of other ways. In every instance we have followed *all* of these suggestions to the very best of our ability.

We have told the simple truth in the clearest English at our command, and we are perfectly satisfied to let the facts take care of themselves. We are personally taking no sides and no chances, one way or the other. *We are for the simple truth, first, last and always.* Our own personal opinions are worth no more and no less than yours—when you have all the data before you. You are to be the judge and the jury, the first and final Court of Appeals. All we ask is that you read carefully from page to page in successive order, and restrain yourself from any expression of surprise, amazement or judgment until the final page is turned, the evidence is all in, and Reason and Conscience are fully satisfied.

In the preparation of this book, we have thot much of all those who have come in contact with any of the literature of the Great School—so-called, during the past fifteen years. But we have thot *more* of future generations, and we wish to leave with you, above every other thot, the necessity of getting the facts contained in this book squarely and quickly before every individual who has ever read any of the literature published by TK.

CHAPTER II

Quotations From Recent Letters

"I have been a 'Friend of the work,' as 'TK' puts it, for several years, and if anything has happened bearing on the authenticity of the teachings set forth in this work, *then I want to know it.*"

* * * * *

"I have just been informed in a roundabout way that TK has given up the work.

What does it all mean?

Did TK give out any statement at the time he gave up the work, as to his plans for the future or for the best interests of the work?

It seems to me that there ought to be at least one more copy of *Life and Action* setting forth a plain statement of the facts so as not to leave us all in the dark."

* * * * *

"I was amazed and disappointed when I heard of the calamity. I heard no details, and so concluded that Ruffians had again entered the Temple. I *know* there were people who had obtained the Harmonic Series, and gained power therefrom sufficient to overcome and rob his fellowmen. A man named G—— from Spokane, who was the best posted person on the philosophy I have ever met, and who professed to be a personal friend of Brother C——, used the power and influence of this fact to swindle a bunch of us out of about $15,000.00. The experience is extremely valuable.

"My letter of inquiry and application brot the news that the school had, in effect, disintegrated.

I was so sincerely in earnest about the whole matter that the news was a profound shock to me. Now here is what I want to ask you, and it is more directly to the point:

1. To the best of your knowledge and belief, did TK have the spiritual powers he claimed to have, especially as set forth in the G. W.,—the power to use his spiritual senses to communicate with ex-human beings at will?

2. If so, did he assist others to develop the same powers, at least, to a large degree?

3. If these two questions can be answered affirmatively, then can I probably have the same knowledge passed on to me, and if so, by whom? To have that knowledge is to me now, at least, the greatest thing in the whole world."

* * * * *

"The Great World conflict may have had something to do with the sad ending of the Great Work in America."

* * * * *

"I am hoping your book will tell us just how many of the TK's class of Technical Students came thru victorious and made the wonderful demonstration of the future life."

* * * * *

"I shall never be able to express my gratitude to those who are responsible for thus making it possible for us to receive the information some of us so greatly desire."

"I was interested in this work some 12 years ago, and made application to the TK for admittance to studentship. I was directed to a Mr. S——, who was to pass on me. After relieving me of $40.00, he passed me on to a Mr. G—— who in turn passed me on to a Mr. P—— who told me my grammar was not as good as it should be to gain admittance to the Great School.

* * * * *

"I am again knocking for admission at the Door of the Great School. My divorce will soon be granted, and there will then be no one to interfere with my studies of the Harmonic Philosophy or in any way tamper with the important, secret correspondence with the school. * * * My husband and the children have gone to live with his people in O——."

* * * * *

"I have speculated many times regarding this matter and have had many questions asked me relative to the sudden and unexplained suspension of the publication work."

* * * * *

"I hope you will not close your new book until you are enabled to publish *all* the facts to which former friends and students of the so-called 'Great School' are justly entitled. Please tell us what the letters 'TK' and 'RA' stand for. Was Florence Huntley TK's wife? *What caused her death?*"

* * * * *

"I would give many years of my life if I were back again to the clear, independent thinking that was mine before I came in contact with the 'School of Natural Science,' so-called."

"Is it true the person we knew as TK absconded with the funds of the Great School, and also some woman?—and is TK now in an insane asylum? This is what I have just heard."

* * * * *

"What of the philosophy, even if the personal claims are not true? Is it all a fraud, and had he no knowledge whatever of a future life? Was the process of development all a myth? What of those who claim to have made the demonstration?

"If the Trustees do nothing to counteract the fraud that is evident, should this man prove to be a cheat, then it appears to me *they are a party to it,* for silence can never clear those who are now responsible to the readers of this literature."

* * * * *

"I wonder what the Great Brotherhood over in India think of this calamity? Is there really anything to it, or have we been hypnotized by all this talk, we have heard about it? What is the real TRUTH about it? There has been so much mystery, so much air-tightness that it is all a mystery to me * * * * However, I presume I will get about as much from this letter as I have been able to get heretofore; a veiled and uncertain reply, that only makes you crave more and more for the *Whole Truth,*—for *there is nothing worth a copper but Truth.*"

CHAPTER III

"Fishers of Men"

One of the most beautiful things connected with the movement known as the "Great School," or "Great Work in America," is the fact that its activities discovered and brot into spiritual fellowship as splendid a body of men and women as ever exemplified the genial warmth and radiant sunshine of Friendship. Not that these Friends were privileged to meet and become acquainted with any great number of other students or readers, but where a friendship was achieved between even two persons, that friendship was founded upon a mutual loyalty and cordiality that made the relationship seem somehow unmistakably *different* from all others.

Of these Friends, some had completed what was known as the "Ethical Section"; some were doing "Preliminary Work"; others were studying the text books, while still others were simply readers. All were friendly to what they were accustomed to hearing referred to as the "Great Work," and some in all these classes were more or less enthusiastic propagandists among their relatives, friends and acquaintances, and in fact wherever an opportunity presented itself for introducing the philosophy of the "Great School." Most of them were subscribers to *Life and Action*, purchased a great many books both for themselves and others; had distributed a great deal of advertising matter and in numerous ways actively identified themselves with the movement, generously volun-

teering their sympathy, time and means toward helping to carry on what they sincerely believed to be and hoped would accomplish a really grand and unselfish educational work for mankind.

So far as these Friends had come to accept the moral philosophy presented in the books, most of them had at the same time come to believe in and accept the personal and fundamental claims of the man, woman or whatever it was who from under a seemingly impenetrable cover wrote whatever he had to say over the *nom de plume,* TK.

They accepted him upon his own word and at his own valuation. They naturally assumed that he was essentially *honest,* that his personal life was identical with the moral philosophy which he so ably preached, and under the influence of this centralizing impression, in time, became absorbed in the fascinating belief that he must have demonstrated all the remarkable results which he boldly claims to have accomplished. This much once accepted, the next natural and sequential step was to believe that the TK was really and rightfully all that he so positively and persistently maintains thruout all his writings—a *Master.*

With this evolution of a belief there is no fault to find. It is a beautiful thing to *believe,* for belief is akin to faith, and Faith, if it be a thing of fire and life, whether founded upon fact or fiction is always a veritable Temple of Strength to the human soul.

Every Intelligence when stripped naked, unfettered and unburdened from the gross, external, earthly vanities and vexations of spirit, is by nature child-like and pure, and being child-like delights to *believe* in

the purity and honesty of other souls. Thus when the individual reaches a certain stage in his or her evolutionary progress, there is experienced *from within* a gentle drawing and tender yearning for SOMETHING which it later on comes to recognize and name and love as Truth. It is this Light, this Truth and this love of Truth that so satisfies and delights the newly born spiritual mind and inspires to belief in the essential goodness and honesty of men.

Nor do our beliefs seem to stop at the estate of man. The spirit appears always to reach outward or inward to an estate or condition, an inheritance or realization of potential psychical and spiritual possibilities which seems to be *beyond* the estate of man. Not only does this appear to be an actual, living and universal experience and conviction of every quickened spirit, but multiplied thousands of teachers, books and evidences in Nature the world over bear constant testimony to human intelligence that such an estate exists. And this testimony is to the effect that *every* individual by right of his being an individual will *sometime* inherit this estate; and that some thru a perfectly natural, legitimate and sure process have done so even while living in what to external and outward appearances seemed to be a purely physical body.

It is then neither strange nor unnatural that we should believe in the existence, the naturalness and reality of an estate, or state of being, which translates itself to our minds as MASTERSHIP. Such an achievement appeals to the intelligence as reasonable, natural, desirable, probable and even and ever *necessary* to human progress. But with this conviction,

there comes from the great world of mankind a universal testimony to the effect that all who have come to humanity in the name of Truth, announcing and holding themselves forth as "masters," were *not* what they professed to be nor did they possess the powers which they claimed to possess.

Thruout religious and philosophic history there abound an almost innumerable number of instances in which by one means or another, men have established themselves, set up a "movement" and drawn about them what we have all come to designate as "followers." In fact, we need not trouble ourselves to delve into the pages of history, for not one of us but this very minute can name from one to a half dozen widely advertised "movements" which originated, were developed and made to run their course right here in our country and in our own day. I speak particularly of religious and philosophic cults, societies and movements founded upon a one-man rule and revelation, and which become inert and stagnant when the founder dies or for any reason ceases to be the active and directing head of the organization.

In every instance these movements represented some kind of new interpretation of religion, philosophy or science.

In every instance they attracted "followers,"—some more, some less.

In every instance the majority of these followers were just as human, just as intelligent, just as earnest, sincere, conscientious and honest as any of us.

In every instance, if put to the test, these followers would help the unfortunate, forgive the erring, care

for the sick and afflicted, comfort the sorrowing and pray for the fallen—just as cheerfully and quickly as you or I should do—*in their own way and to the best of their knowledge*—just as you or I would do.

In every instance these movements had some one individual at their head who posed as a "master" or its equivalent, who was believed to possess and exercise unusual powers, and whose authority was unquestioned—by his particular and devoted followers.

In every instance these disciples, or followers looked upon the "masters" of other than their own movement as false prophets, fakers and grafters.

In every instance they quite naturally and humanly looked upon their own organization, by whatever name, as being fundamentally true and far superior to anything they had ever experienced up to the time of their then present conviction. At the same time, they just as naturally and humanly looked upon all movements or organizations other than their own, as being false, misleading, ridiculous, unreasonable, unscriptural or unscientific.

In every instance, without a single exception, so far as we know, these "masters," no matter how honest, intelligent and worthy their efforts may have seemed in the beginning, in due time came to the "parting of the ways." Usually either an affinity scandal or some shady money transaction brot them into the spotlight of public opinion; they were dragged from under their cloak of "mastership," exposed by the newspapers and either sent away to prison to think it over or were permitted to resume operations in other and

less prosperous pastures and under less favorable circumstances.

And these propositions apply not only to the one-man religious movements which have sprung into existence, grown up and died with the demise, disappearance, exposure or legal prosecution of their "master," but they apply with equal and direct force to every present day one-man institution of the type named, operating within or out of practically every city of appreciable size in these United States of America.

Such is the course of evolution that there are always those individuals who are graduating upward out of previous conditions of limited light, limited experience and understanding. Always as the even, silent flow of a mighty river, the evolutionary wheel of life moves on its way, and new souls are daily and hourly being born out of the conservative and old-fashioned religions. For these, the new religious and philosophic movements with their "new" interpretations of life are always waiting, and no matter how exacting, how rational or scientific any individual need may be, he will always find some kind of new philosophy or science that will meet him considerably more than half way.

CHAPTER IV

The Friendly Light of Truth

Among the various philosophic movements of the past twenty years, nothing has appealed with greater or more direct and definite force to a certain analytical, rational, logical and moral type of mind than the books constituting the literature of what came to be known to a few thousand people as the "Great School" or "Great Work in America."

If you ever were or are now seriously interested in the "Text Books" of the above named "School," you will probably be able to recall very distinctly the first impression these books made upon your mind. And as time went on and you had opportunity to study the literature more carefully and critically, you were probably aware of being favorably *impressed* with some one or more of the following definite suggestions:

1. The clear appearance of *honesty.*
2. The work appeared to be entirely educational.
3. The literary style and command of the English language were pleasing.
4. The plainly evident and positive self assurance of the authors.
5. The clear, concise and unmistakable statements and standards of morality.
6. The constant and oft repeated references to certain "work" which had already been done, and other "work" which was in process of realization.
7. The numerous interesting and definite promises and prophecies of what was expected to be accomplished in the future.

8. The general tone of the movement, and

9. The most definite and lasting impression of all: *The clearly apparent and emphasized absence of graft of any and every description from the entire movement.* Probably not a single man or woman ever read the philosophy seriously, but that at sometime expressed the sentiment: "Here at least is a movement free from graft."

On the face of it, not one of the impressions enumerated but what appeals naturally and strongly to every intelligence interested in self-improvement and the betterment of conditions for humanity. It is not strange therefore that out of several hundred thousand readers of the books, some men and women, here and there felt prompted by one cause or another to make direct inquiry regarding the nature of the secret personal instruction so frequently referred to and advertised all thru the Harmonic Series.

It was perfectly natural and to be expected that *some* should wish to know the nature of this "secret work" and the terms upon which it could be obtained. And just as natural to wonder why so *few* people were ever led to make this personal inquiry; why a less number ever made formal application, and why a still less number were ever admitted to studentship.

This latter fact, however, may be accounted for on the basis that no matter what the external appearance of *honesty* may be concerning any particular philosophy, there is always and inevitably that spiritual *something* at the heart of every movement, every leader, every book and every statement that is *felt*, either consciously or unconsciously, on every plane of

public opinion. And it was undoubtedly this spiritual *something* that influenced the possible two or three hundred thousand readers of the books to the extent that not more than two thousand ever even applied for the "secret work" in the entire nineteen years of the "Great School's" activities.

But there are those who were more or less deeply and vitally impressed with the apparent honesty of the TK, and who aligned themselves either secretly or openly on the side of his "Great Work."

It is safe to say, and one would naturally expect it to be so, that practically *all* of these were subscribers to the magazine, *"Life and Action."* When therefore we say that the number of subscribers never at any time exceeded 4,000, we are very near the number of all those who were favorably impressed to believe or at least to consider the TK's philosophy in any given year. When on top of this we add the very significant statement that only about half of the total number of subscribers kept their subscriptions renewed from year to year, we may safely reduce the number of those actually and deeply converted to the philosophy, to about 2,000. This number would of course include all students, applicants, those doing preparatory work and all those designated merely as "Friends."

If you happen to be one of the 4,000 readers of the former *"Life and Action"* magazine, you will recall that the last number you received was in August, 1916. That upon inquiry as to why the magazine did not reach you after that month, you learned that for some

reason unexplained, its publication had been for the time at least suspended.

As time passed and neither magazine nor explanation, apology nor refund reached you, you became impressed that *something* was wrong. You ordered books only to be told without explanation of any kind that they were out of print. If you were an applicant for the "secret work," you were notified that all work of personal instruction had been discontinued—"for certain reasons which cannot now be explained." If you sent contributions to the "League of Visible Helpers," they were returned to you with thanks, and the information that no contributions were then being accepted—but not a word of explanation as to *why*. If you inquired about the Edgemoor Sanitarium, you were surprised to learn that that institution had been legally closed on July 1st, 1916, but not a word of explanation was offered or to be had as to *why*. If you tried to reach the TK, your letter was either answered by someone else or returned to you with the information that he had withdrawn from the "Great School" and was no longer in any way connected with the movement—but not a single sentence as to the cause of this new and unexpected turn of affairs.

With the passing of months, hundreds of students and readers continued to write asking: *Why* no magazine? *Why* no books? *Why* no personal instruction? *Why* no replies to former inquiries? etc., etc. Some of these letters were simple requests for information, while many bore indications of the most pitiful mental suffering. Almost every human emotion from simple disappointment thru all the progressively destructive

stages of fear up to and including the most frantic and fanatical appeals for the Truth, whatever it might be, were expressed in these letters.

Some pleaded for light. Some threatened to appeal to the Government for investigation, imagining somehow that TK had been made away with and that those in charge were destroying the "Great Work." Some coaxed and wept, entreated and demanded, besought and begged,—but all to no effect. Those in charge had fully decided to make no reply of any kind to any correspondence, except where new remittances had to be returned, in which case it was merely stated that the Indo-American Book "Co." had gone out of business. *"Say absolutely nothing,"* was the rule, and so closely was this applied to everybody and everything that as time passed, it began to look as if absolute silence was, after all, one way of successfully handling the situation.

And after months of patient, painful, bitter waiting for some measure of light on the subject, many of these splendid, earnest, honest, loyal Friends are still writing, evidently still believing in the existence of those human attributes known as politeness, courtesy, kindness, and the final triumph of Faith and Truth over silence and darkness.

Thus for nearly two years, you have asked questions of yourselves which no man without data could possibly figure out, and in patience—*waited.* You have wondered if TK is dead, if the "work" had failed for lack of funds, *if* this and *if* that, until hundreds of possibilities had suggested themselves to your mind —but out of it all came nothing definite or tangible or

satisfying. Having in many ways proven your own confidence in the movement, you very naturally expected some measure of confidence in return. You felt that you had a *right* to know the facts, whatever they might be. You felt yourself in a kind of mental and spiritual bondage, and that it was your right to demand the truth from those who had a knowledge of the facts.

From the very beginning of certain disclosures the writer with a few others has taken the open stand that not only every student and subscriber is by every possible right fully entitled to the TRUTH, *just as the facts are known to the Board of Trustees,* but that *every individual* who has ever in any manner or degree come in contact with TK or his literature during the past nineteen years is *equally entitled to the truth.* Not only this, but there is absolutely no reason why the present general reading public should not have access to the facts. There is on the other hand every reason in the world why the facts should be made accessible, not only to the present generation, but *particularly* to future generations.

To this end I have endeavored to bring together in this book a sufficient amount of "tangible evidences" and known and proven facts to enable every reader to judge for himself or herself whether or not the TK and his movement known as the "Great School" and "Great Work" were or are justly entitled to the confidence, sympathy and financial support heretofore placed at his command.

In *Life and Action,* Bound Volume No. 4, page 252, TK states that his "*life is an open book to all those*

who have a right to read its pages." This is a perfectly fair, frank and admirable position to take, and to my mind, there is no one in the world who has a greater right to read the pages of TK's "open book" and know the facts, than those who have already come to believe in his honesty or who may sometime be misled by any statements or claims he has made or may yet make.

Here at this point, we may profitably remind ourselves that over a period of more than twenty years, TK has published certain remarkable personal claims, clearly calculated to convey the impressions:

1. That he was a "master."
2. That he was sincere and *honest.*
3. That by a secret, scientific process of development, he had demonstrated the continuity of life after death.
4. That he had successfully and without price taught many students to make the same scientific demonstration for themselves.
5. That he possessed absolute and unmistakable evidences and proofs to support all his statements and claims.
6. That he possessed a very ancient, secret ethical formula, the working out of which would give the favored student a moral code as definite as the science of mathematics.

In this volume it shall be our aim to carefully consider, analyze, formulate and present such facts and observations as will help to throw a searching and final light upon all these personal claims, and in doing this it will become necessary to take into consideration

the fact that for a great number of years TK has, as it now appears, knowingly and intentionally misrepresented a great many accessory facts involving the scope of his "Great School" movement and the extent of its actual influence; the number of students, applicants and readers of his books; the actual amount of real "charity" work accomplished; the number of free books and magazines distributed; the number of "technical" students; his assumed knowledge and treatment of insanity; the facts as to his living in poverty and being in need of money with which to carry on his "work," etc., etc.

These are plain, frank *statements of fact,* but made as gently as I can find English in which to convey the literal letter and spirit of truth. I anticipate that they may come to some of you in something of the nature of a shock, but let me assure you that others before you have passed thru the same experience, and have come out of it all, *better, stronger, nobler men and women than ever before.* The "accredited students" especially have for over a year had sufficient data so they could judge for themselves, and fully 90% have long since virtually forgotten their former serious "beliefs" in TK, and now enjoy the great wide world of God's free sunshine, as should all Sons and Daughters of Universal Light.

In handling the above propositions involving a consideration of TK's claims and the evidence for or against their validity, we shall endeavor to keep strictly within both the spirit and literal letter of truth. Whatever questions are raised or phases of the situation are discussed, we shall endeavor to make only such

statements as the reader himself may, from the evidences submitted, judge to be fully established beyond all question or doubt. To achieve this desirable end, let it here be impressed indelibly upon your mind that the observations, testimonies, evidences and proofs herein presented rest upon and are fully sustained by

1. Many living witnesses.
2. Sworn testimony of eye witnesses.
3. Newspapers and Public Records, such as City, County and State.
4. Records of various Banks.
5. TK's own published statements in books and magazines.
6. TK's personal correspondence.
7. Carefully kept diaries covering a period of over sixteen years.
8. Photographic reproductions of letters, cancelled checks and other documents.
9. TK's own failure and flat refusal to make any attempt to justify his record or disprove the things with which he has been openly and fearlessly charged.

If, from the evidences submitted, it becomes clear to you that TK is not and never was what he claimed to be, a "master"; that his personal claims are false and misleading; that his "authority" was but assumed, and that his own morality is but empty talk, —then does it not devolve upon each and every one who has in any way helped to advertise this "movement," to come out in a clear, calm, cheerful, manly and womanly spirit, and from this time forward, set

himself or herself the task of spreading a knowledge of the facts?

It will then be understood from this that the writer feels that every soul in search of Truth, or who may in the course of time set out upon such a search, is entitled to as much evidence as may be needed to either prove or disprove the claims made by TK relative to his "mastership" and the so-called "Great School" of which he claimed to be the sole American representative and head. This position is suggested by the following:

1. The facts should be established in the interest of Truth, *for Truth's sake.*

2. This alone will place the personal responsibility for the movement and its results exactly where it belongs.

3. It is due the Order of Freemasonry, because of certain definite misrepresentations made by TK and because of his personal exploitation of many members of the Masonic fraternity.

4. Publishing the facts will make any revival or continuance of the "Work" difficult, it not altogether impossible.

5. It will prevent future spiritual worship of TK and his unscrupulous spirit-guides as "masters" and "Christs."

6. It should serve as a basis for warning the general public against the scheming and grafting of the always more or less numerous "masters" that flourish in all our large cities.

7. It would seem to be the personal responsibility

of all who come to know the facts to do what they can to let these facts be freely known.

8. The truth is due other movements and other teachers, many of whom are doing a most needed, valuable and really wonderful educational work for mankind.

9. There are afloat all kinds of false rumors regarding TK himself; to the effect that he is dead; that he has gone to Europe to help stop the war; that he has retired to renew his youth; that he is now in seclusion and poverty; that he has a new affinity, etc., etc. It is therefore due him as an individual that the truth be made known, tho possibly TK personally would just as leave it should not be told.

As to the writer's authority for compiling and editing the evidences to be found in this volume, he holds that the possession of *even one fact* positively disproving any one of the false impressions and personal claims made by TK, and especially to the effect that he is or ever was a "master," would constitute sufficient authority and reason for this volume.

But the very fact that the evidences submitted for your consideration directly controvert not only one, *but literally dozens* of TK's false claims and impressions, makes it imperative upon the writer as a duty to mankind, to bind these evidences into durable form, that they may stand as the unimpeachable testimony of a duly qualified witness to Truth for such time as the facts may be needed by humanity.

Before passing on to a consideration of the various departments and phases of the absorbingly interesting story that awaits us, let me here impress upon your

mind the fact that it shall be no part of the purpose or mission of this book to speak in other than the most kindly and cordial manner of the *ethical philosophy* set forth in the "Harmonic Series."

In so far as this philosophy can be successfully separated from the personal claims of TK, so that no part of it remains as a lure to or disguise or cloak for his system of deception and misrepresentation, there is neither excuse nor reason why any one should abandon the principles therein set forth. If these principles *are* principles,—as many of us know from personal experience that they are—they are *true.* And if they were *true* yesterday, they are just as *true* today, and will remain true tomorrow, and the next day and forever.

If in your search for truth you have found enlightenment, satisfaction and food for your mind in the ethical teachings of these books; if you are convinced that the moral philosophy is sound and true, then there is every reason why you should continue in this conviction and embody these principles in your daily life and conduct. For principles do not change with the coming or going of a day, and whatever was true a month or day or hour ago is just as true *now* and in this blessed assurance, every soul is, by Nature, provided with the spiritual and psychical "necessities of life."

If by personal experience we know how insignificantly little we have thus far been able to make use of from Nature's great store-house of Truth, can we then at all imagine that this daily need and supply of the soul can ever become exhausted or even interrupted? To

think so is *materialism.* Shall we not rather *"live by faith"*—the same kind of faith by which we have all lived and been led in the past? Shall we not see the utter impossibility of ever confining all of Truth in one book or even all the books in the world; just as it is impossible to confine the millions and billions of cubic miles of atmosphere in one building or all the buildings of the earth.

In this broader view of the immensity of Truth, the fact that our individual supply *must be renewed daily* and that this supply will always be sufficient unto the day, each of us may realize the wisdom of the following condensed statement of fact,

"Faith steps out on seeming void,
And finds the solid rock."

CHAPTER V

A Brief Sketch of TK's Life

This would seem to be the time and place to give the reader a brief sketch of TK's personal life, his early childhood, youth, young manhood, middle age and advancing years; his personal "sacrifices, struggles and labors in behalf of the Great School and Great Work in America."

Because of the nature of his work in behalf of humanity, as he explains, he found it expedient under differing circumstances to assume various names and *noms de plumes.* Knowing this, you will no doubt wish first of all to know TK's real name. This I shall give you now, and later on I shall give you a detailed list of the names and initials by which he has been known to his more intimate students and friends.

John E. Richardson, or TK, was, according to his autobiography, born July 20, 1853, in a log cabin on the South bank of the North branch of "Skunk River." Keokuk County, Iowa.

He remained at home until his twentieth year, when he entered the Iowa State University, at Iowa City, Iowa. Here he was a *sub-freshman* for three years, leaving school at the close of his *freshman* year in 1878.

He was married in S——, Iowa, May 19, 1880, and a few months later went to San Francisco, Cal. In the autumn of 1881 he went to Stockton. Here he worked as a County Clerk, read law in his spare time, and was

admitted to the practice of law Nov. 10, 1885. In the spring of 1886, he moved to Bismarck, N. D. It was here on May 7, 1887, that he first met Mrs. Florence Huntley.

From Bismarck, Mr. Richardson moved to Minneapolis, Minn., in 1887. Shortly thereafter, in the same year Mrs. Huntley also moved to Minneapolis.

On Dec. 1, 1888, Mr. Richardson became a partner in a law firm of three members, with a Mr. J. H. R. and a Mr. S. B. H., with offices at 740 Temple Court. On May 17, 1889, the third partner, J. H. R., withdrew, leaving the partnership to S. B. H. and Mr. Richardson.

In 1889 or early 1890, TK moved to Chicago. With the exception of about a year (1895), when he lived in Council Bluffs, Iowa, Mr. Richardson's home from 1890 to 1908 was in Chicago.

By about 1898, the various Masonic "Associations" of which Mr. Richardson had been secretary, etc., having passed into liquidation or otherwise ceased to be operable, he was by his few intimate friends, supposed to be in straitened financial circumstances. Anyway, both Mr. Richardson and Mrs. Huntley, in 1891, went to Iowa City, Iowa; he to take a position with a manufacturing jewelry concern, and she to become the editor of a newspaper. Here they remained until the Spring of 1902, when together they returned to Chicago.

At this time Florence Huntley took a flat at what was then 19 North Kedzie Ave. "TK" had his "office" in the same building and in the same flat, but lived at his home about two blocks distant. It was under these circumstances, and with Mrs. Huntley as

his collaborator and editor of his work, that Mr. Richardson began writing *"The Great Psychological Crime."*

This work continued daily for nearly two years. TK's only income during this time was supposed to be $45.00 per month. $40.00 of this was paid by a student for his "services" as a "bookkeeper," but as the total time required on the books did not exceed twelve hours a month, it will be understood that the "business" part of the arrangement was merely nominal. The truth is that this student simply assumed the heavy financial burden of $480.00 a year in order, *as she was impressed to believe,* to make it possible for the "master" to be free to "begin" his "great work."

"Where did he get the other $5.00?" This was also contributed by a student for a little bookkeeping job—at about $4.50 more than the labor was actually worth to the student.

At the time TK was writing the G. P. C., he already had one book in print, *"Harmonics of Evolution,"* written by Florence Huntley and published in 1899. With the publication, therefore, of *"The Great Psychological Crime"* in 1893, TK's "Great School" had two authoritative "text" books. These two volumes, with a general list of "supplemental" books became the nucleus of what in ten years grew into a business paying nearly $25,000 annually, and possessing assets which, at a conservative business valuation, would amount to several hundred thousand dollars.

In 1908 Mr. Richardson moved his family to 215 South Kenilworth Ave., Oak Park, Ill., into a beautiful

home bought expressly for this purpose by one of the then "students."

A few months later, at TK's request, another residence was purchased by the same student, and Mrs. Huntley also moved from Chicago to Oak Park.

On Jan. 15, 1909, TK's legal wife died in Pasadena, Calif., and on Jan. 31, 1910, Mr. Richardson and Mrs. Huntley were married. Two years later, in her home in Oak Park, on Feb. 1, 1912, Florence Huntley Richardson died.

TK continued to live in Oak Park, until in Dec. 1915, when as "General Superintendent," he became a resident at the *Edgemoor Sanitarium,* near Oconomowoc, Wis. It was while here and following certain disclosures in March, 1916, that he withdrew from the "Great Work" and severed all connections with what had come to be spoken of as the "Great School."

Regarding this "Great School" or TK's "mastership": as you read, you will learn that in not a single instance did any accredited student seriously question any of his personal claims or see or examine any of his supposed credentials, evidences, records, proofs, etc.

This is rather *remarkable news,* but in time you find it to be *absolutely true,* and the whole story, when heard, sounds more like a tale from the Arabian Nights than it does a modern occult adventure in High Finance and Frenzied Philanthropy.

CHAPTER VI

The Skeptic and the Believer

"You say you believe that this 'Great School' really exists?"

"I not only believe it, but I *know* it."

"*How* do you know it?"

"Just the same as I know I am alive."

"But *how?*"

"Because I have some of their books."

"Would that be proof?"

"Well, I have corresponded with them too."

"Whom do you mean by *'them'?*"

"Why, the Indo-American Book Co."

"Is the Indo-American Book Co. the Great School?"

"No, but they publish the books of the Great School."

"Do you have any other proof of the existence of the 'Great School'?"

"Yes, I know a man who has known about the Great School for years."

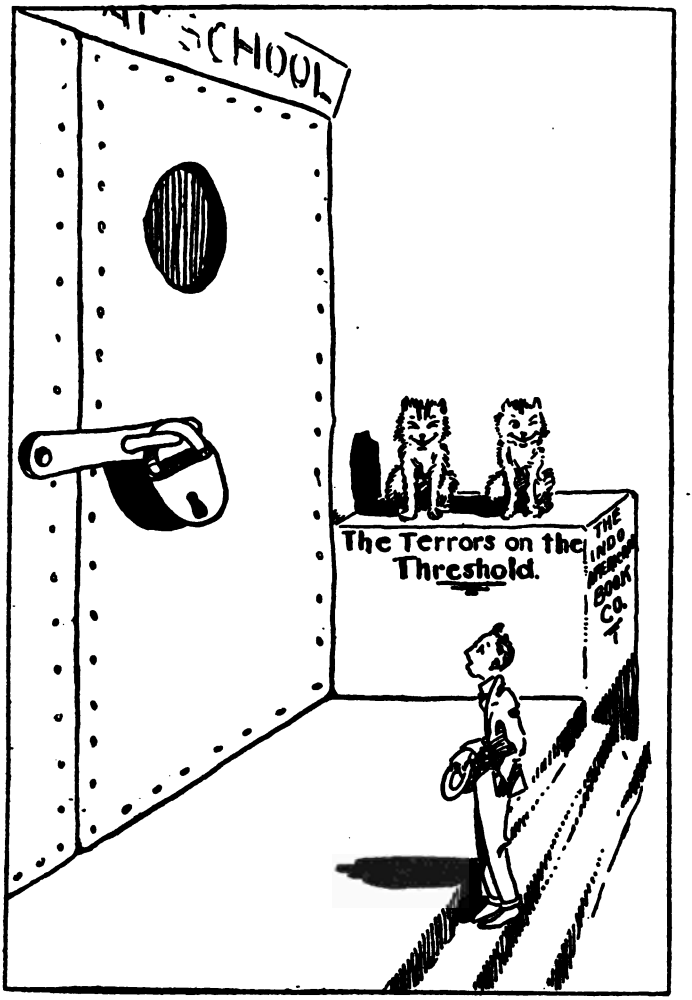
"Has known about it?"

"Yes, he is a student or something."

"But what does he *know?*"

"He went to Chicago purposely to meet some of them. He investigated the whole thing thoroughly. He says there can be no doubt but what there *is* a Great School."

"Did they give him any *real* proofs?"


SCHOOL
The Terrors on the Threshold.
THE INDO AMERICAN BOOK CO.

"Yes. He met some of the students. He talked with them and questioned them closely."

"And what did they say?"

"They admitted there *is* a Great School."

"But how do they *know* this?"

"Why they themselves are members of it,—they are accredited students."

* * * * *

"Is this all the evidence they have?"

"O, no. The Great School has been in existence for many thousands of years. They possess the oldest historic records known to man."

"Known to man?"

"Yes—to TK's students, I mean."

"How do you know this?"

"One of their students told me."

"How does this student who told you, know that these records are the most ancient known to man—*or that they exist at all?*"

"Because another more advanced student in the Great School, told him."

"But how does this more advanced student know?"

"Because it is generally understood by all the students."

"Do you know of *any other positive* evidences of the existence of the Great School?"

"Yes, there are many evidences. Why, they have thousands of students scattered all over the world."

"How do you know this?"

"O, there *must* be many thousands of them."

"What makes you think so?"

"Because it is such a big movement."

"About how many students would you judge there to be?"

"I should say at least 50,000."

* * * * *

"What other *positive* proofs are there?"

"They have an ethical course of personal instruction that is just as exact and scientific as mathematics."

"Do you really think it is as scientific as mathematics?"

"I am positive of it."

"What are your reasons for thinking so?"

"I know students who are taking it."

"Do they say it is scientific?"

"Every one of them."

"How do they determine this?"

"Why every student is required to get the same answer to each problem that every other student gets."

"Who decides what this answer must be?"

"Their master."

"How does he know that a certain answer is the true and only answer?"

"Because he received it from *his* master."

"How did *his* master know *he* had the true answer?"

"Because *all the answers* are supposed to be thousands of years old, with the exception of one which TK himself is supposed to have changed.

* * * * *

"Do you have any other proofs that the School exists?"

"Yes, the Technical Work."

"Do you think there is such a thing?"

"Yes, positively."

"How do you know?"

"I have been told there is."

"By anyone who *knows?*"

"Yes, by students themselves."

"And how do *they know?*"

"Some of them have taken it."

"And can they talk face to face with spirits?"

"A great many of them can."

"How many?"

"I can only judge from what TK himself has written. My *impression* is that he must have trained at least a hundred."

* * * * *

"Do you know *any more proofs?*"

"Yes, the fact that there is a real master at the head of the Great School."

"Do you think he is a real master?"

"Why of course he is a real master."

"How do you *know* he is genuine?"

"Do you think all these students would believe in him if he were only faking?"

"But do they actually *know* he is a real master?"

"They are all positively sure of it."

"What makes them so sure?"

"Well, some of them *know* it, and these tell the others."

"Then how do these know, who tell the others?"

"The master himself has told them so."

* * * * *

"Do you believe this Great School of TK's is really the Parent of Modern Freemasonry?"

"I am sure of it."

"But what proof have you?"

"Why, it stands to reason."

"But *why do you think so?*"

"All the students say so."

"How do they know that what they say is *true?*"

"Well, Masonry must have had a beginning sometime, somewhere."

"Have any of TK's students ever seen and examined his Great School's Masonic records?"

"Some of them *must* have seen the original records, otherwise they would not recommend the whole thing as they have."

* * * * *

"Do you have any *more proofs* that this Great School exists?"

"Yes, many of them."

"But why do you say so?"

"Because all the students say so."

"You are sure there is no graft connected with the Great School?"

"There *couldn't* be any."

"Why?"

"Because."

"Because *why?*"

"They do not take money for their teaching or any of their work."

"Whom do you mean by 'they'?"

"I mean TK, of course."

"Perhaps he gets it just the same."

Secrecy
Technical Work
Authority
Morals
Pretence of Poverty
The Official Four-Flush

"*Impossible.* All his students would know it if he did. He is a very poor man. Once he wrote 30,000 letters in about ten years, and scarcely received so much as a postage stamp for reply. Would not this testimony prove that there is no graft connected with the movement?"

* * * * *

"What do you know personally of the reliability of their system of identifying one's affinity, or soul mate?"

"Nothing, personally. But their very first Text book is entirely devoted to this subject. It is not a book of fiction or theories, but *facts.* By a *system of triangles* the Great School proves conclusively that there is *one* mate—and *one* only for every person born."

"But does TK himself actually *know* that Nature furnishes *one* affinity—and *one* only—for every person?"

"Yes, of course *he* does."

"*Why* do you say so?"

"Because in order to become a master, one has to accomplish his own '*individual completion.*'"

"What do you mean by 'individual completion'?"

"It means an indissoluble union and permanent individual association with one's *true* affinity upon every plane of being."

"Would this 'individual completion' *once* accomplished, be permanent thruout all eternity?"

"Of course."

"And has TK himself, in his own personal life,

actually made this remarkable scientific demonstration?"

"O, yes, indeed he has—*several times.*"

* * * * *

Thereupon, the inquisitive skeptic was properly impressed, and hastened to send a large check for the good of a "GREAT CAUSE."

CHAPTER VII

Autobiographical Sketch of the Life and Work of John E. Richardson, TK.

Students of Natural Science,
Disciples of the Great School,
Devotees of the Harmonic Philosophy,
Friends of the Great Work,
Neophites in "the Order of Tacks,"
Members of the League of Visible Helpers,
and
Fellows of "The Old Group";

Beloved Friends:

I am writing this letter, not because I believe its subject matter is of any real importance, but because some of you have repeatedly asked me, and urgently solicited me to do so—under the evident impression and earnest conviction that *my identity* will some day, in the far-away future, be a matter of very serious and almost vital importance to the success of *The Great Work*—in the minds of future generations.

For thirty years—lacking a few months, I have labored incessantly, under *assumed* names, and in obscurity, as the sole, living, *"Accredited Representative"* of *The Great School* in this country.

During all that time it would have been easily possible for me to have taken the public into my confidence, and thus to have established my personal identity beyond all possible question; but I did not do it

—and the question "WHY?" naturally arises in the minds of a good many of those who have not, as yet, been in position to study the subject in all its varied phases and from all its different angles.

I have already answered the question a good many times *orally,* and to individual Students and Friends who, from time to time, have asked it; but I do not recall having ever put my answer in writing, nor in such form that it might be accessible for future reference by those who might deem it a matter of some importance. For this reason I am going to take this occasion to express it in writing as briefly and concisely as possible:

*1. When I first came into conscious touch with the Great School, and was admitted to the ranks of its students, I was a practicing attorney on the Pacific coast. As such, I was the legal representative of a number of the most important business and financial institutions and interests on the coast. In that capacity I was brought into close personal touch with, and business relations, as well as intimate social acquaintance, with the important men of the political as well as the business and financial world.**

*Comparing this with the third paragraph following, we observe that Mr. R. was a "practicing attorney," "representing a number of the most important business and financial institutions and interests on the coast," as early as the Summer of 1883.

As a matter of fact, the Attorneys' Register at Stockton shows that *he was not even admitted to the practice of law until November 10, 1885.*

2.—As a public lecturer along educational, scientific, philosophic, religious, economic, sociological, civic and political lines of thought, I was a familiar figure and personality from Olympia to Old Mexico; and BELIEVED that I had many loyal and warm personal FRIENDS in almost every village and hamlet on the coast.

3.—In addition to these avenues of approach to and touch with the public, my ambitions had taken me actively and aggressively into the current of political life where, although young in years, I had become a conspicuous figure.

It was in the midst of these conditions that I found myself in the city of Stockton, San Joaquin County, California, in the summer of 1883, at the age of 30 years.

Then it was that the *Great Master, H-N-K*, came to me and identified himself as a *"Master"* and Inner Member of the Great School. He had come from the Central Temple in the fastnesses of the Himalayas, in far-off India.

He offered to instruct me in the knowledge of Natural Science, and enable me to *demonstrate* the continuity of individual life beyond the incident of physical "death"—provided I could, to his satisfaction, prove that I possessed the *Discretion* to make a wise *use* of that knowledge, the *Loyalty* to devote my life to the *Cause of Truth*, and the *Humility of Soul to sink my personality entirely from public view*, and there, in obscurity, carry on the Great Work, alone and undismayed, the balance of my earthly life, if the interests of the *Cause* demanded this abnegation.

To make a very long and exceedingly interesting and fascinating subject as brief and to the point as possible, I accepted this offer, proved myself qualified for the ordeal, to his satisfaction, took up the Work and, under his personal instruction for thirteen (13) months, made the scientific demonstration, retired from the practice of Law, went *"into the silence,"* and obscurity as completely as possible where I have remained for thirty (30) years—and here I am, telling you about it.

And now let me go back to the beginning of the story of my *identity* and, as best I can, tell it in chronological and sequential order. The beginning point of the story *ought* to be my *birth,* but that important event falls outside the limits of my own memory, and I must therefore, go to the only available source of information, which is the *family bible.*

Therein it is solemnly recorded that I was born *July 20th, 1853.* My name is therein said to be "John Richardson," and by that name I was known throughout my childhood and youth, and until I was old enough to develop a dislike of so short a name as "John." When about eighteen (18) years old I took unto myself a middle name "Emmett" which I conceived to be an euphonious combination, and thereafter, and to this day, I have signed my name to all legal documents as "John E. Richardson"; and by that name am I known among all my people (brothers and sisters).

According to the *Bible Record,* my parents reared fifteen children—7 boys and 8 girls—of which family

I was the 10th child in regular order, and the 6th son —and was born on July 20, 1853.

If my Father and Mother correctly understood their lineage, she was a mixture of *German* and *Welch,* and he of *Scotch* and *English*—with a strain of *American Indian* on my Mother's side.

At the time of their marriage they moved at once from Indiana to Iowa—then a Territory, and inhabited almost entirely by Indians—and settled on a section of Government land and immediately began the rearing of their large family, the cultivation of a farm and the raising of stock.

They located in Keokuk County, near the village of Lancaster—(then the County Seat)—where my Father entered upon his more than sixty years of missionary labors as a "Hard-Shelled" Baptist Minister—"Self-made" in every sense of the term.

As a matter of *principle* his ministry was a *"Gift"* to his people, in that he received not so much as a penny for his religious labors during his entire life,—thus exemplifying the *Spirit* of the *Great Work.*

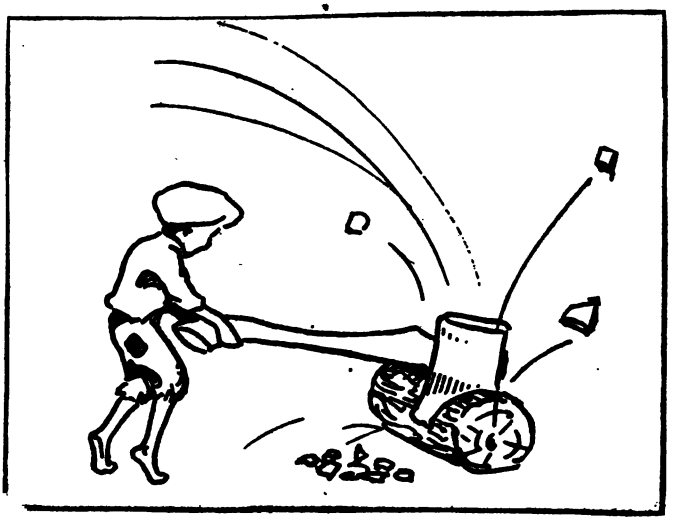
If the statements of the older members of the family are true (and I have no reason whatever to doubt them), I was born in a log cabin on the South bank of the North branch of "Skunk River," about one mile North of the village of "Lancaster," Keokuk County, Iowa.

But before the time limit of my memory, the family had removed from there to a farm, some three miles South of the "South Skunk" River, and about two miles North East of the town of Martinsburg, same County and State.

Here it was that the experiences of my life first impressed themselves upon my Consciousness with sufficient emphasis to fix them in my memory. It was here that my conscious life began, and memory first registered.

At the age of four (4) I became the caretaker of my younger brother and it was then, and in that capacity, that I began to realize the meaning of Personal Responsibility.

When seven (7) years old the family removed to a "River-Bottom-Land" farm between the two "Skunk Rivers" and my Father (whose Ministry brought him no income) had to depend upon other lines of labor for the living of himself and family. As rapidly as the children became old enough, each was fitted into some occupation and became a *"cog"* in the family *"Wheel of Economics."*



At seven (7) it fell to my lot to become *"Sawyer"* in a little steam saw-mill owned by my Father—chiefly for the accommodation of his neighbors—who brought their logs from a distance of three to five miles in every direction, to have them sawed into lumber of all kinds for the building of houses, barns, buildings of all kinds, and fences, in the heart of a pioneer country.

For nine (9) years I almost lived in the little "four-foot-pen" that constituted the station or "post" of sawyer and, because of the necessities of the general situation, I was depended upon—and was able to—perform the *duties of a grown man,* and that, too, in a position of responsibility much greater than that of the average man of mature intelligence.

When I was sixteen (16) years old—the older boys of the family—with but one exception—had either married and assumed the responsibilities of families of their own, or had gone "for themselves" into the big round world to fight their own battles and make for themselves places of their own choosing.

This made it possible for me to "escape" from my "sawyer's four-foot prison" and render a more important service *in charge of the farm,* where I labored for the next two years with my older brother G. until I was eighteen (18) years old.

Father was a *Baptist* minister—as I have before stated—and as such, a firm believer in the *"Doctrine of Election,"* which held that the destiny of every individual has been determined in advance—"before the foundation of the world"—by Election. Some

are "elected" to "go to heaven" and "sit at the right hand of God" forever, and all the others are "elected" to go to hell and, under the dominion of Satan, burn forever.

But under a somewhat more generous "doctrine" he permitted *his* boys to "elect whether they would leave the parental roof at the age of 18, or remain until 21. If they elected to go at 18, they did so empty handed; but if they remained until 21, they received from him a horse, saddle and bridle and a suit of clothes. These were the reward of the three years' labor, from 18 to 21.

For the following reasons I elected to leave at 18:

1. Because of my usefulness in the economic system of the home, I had no time nor opportunity to obtain the kind of education I desired.

2. During the nine years in the saw-mill and two on the farm, I had a never-ending day-dream that some time I would go to college, obtain an education and become a writer, a journalist, a newspaper writer.

3. But as my 18th birthday drew near, I realized that Father and Mother were growing old and that in a few years more they would need the care of some one of us. About two months before my 18th birthday, I went to my brother G. and confided to him my dream; but realizing that he had a far better intelligence than myself, I proposed that he go to College and finish his education and that I would remain and run the farm and help him through and at the same time care for the "old folks at home."

The Great
Work-er

4. But if he did not *wish* to do that, then I proposed that he remain and let *me go unaided.**

After due consideration it was decided that I should go.

The day of my emancipation came—July 20th, 1871—without a word to anyone but brother G.

With $2.50 in my pocket—and a borrowed horse—I rode 62 miles due north into the wheat fields where there was a great demand for harvest hands. It was the happiest day of my life. I was free—free to earn money and go to college and take my place in the world.

I found a man who needed help and the next morning went to work—binding wheat for M. L——, in Iowa County—at $3 per day.

I worked 17 days, received $51 cash—my first money as a *"man"*—rode back home, went to district school a term, applied for a teacher's certificate, got it, taught school a year, took the money earned (at $40 per month), went to Iowa City, Iowa, and in September, 1873, entered the State University as a "Sub-Freshman."

My college work was along the lines of an independent course and was finished in 1878 without degrees of any kind, but with a certificate from the President

*From what has recently been ascertained, his parents mortgaged their farm in order to send John E. to school, and thirty-five years later, a member of the family was still paying interest as a result of this debt—at a time when Mr. Richardson was himself receiving a monthly interest of $130.00 from one of his investments, and when it is known he must have been handling hundreds of thousands of dollars.

giving full credit for all the work done,—which covered most of the curriculum of Law, Medicine and an M. A.*

Passing over a period of two years' desultory work, I was married in S——, Iowa, May 19th, 1880, to *Miss Pauline S——* (daughter of Owen and Ann S——, old and respected citizens of Iowa), a young and charming woman of rare musical ability—a pianist, vocalist, and teacher of music—and a woman of excellent mental and moral fiber—a Presbyterian of the Scotch blood—who, I think, had hoped, in time, to lead me into the "fold"—but failed.

In September of that year I bade her a temporary good-bye, and went to San Francisco, where, in the political interests of General Rosecrans, I directed the editorial policy of the "Examiner"—Democratic organ—for one year—1880 and 1881 and until Rosecrans withdrew from the race for the nomination.†

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*The records of the Iowa State University of Iowa City, Iowa, show that he not only *entered* the State University as a "Sub-Freshman" in 1873, but he *remained* a "Sub-Freshman" for *3 years*: 1873-74, 1875-76, 1876-77. He registered again in 1877-78 as a *Freshman*. *He did NOT study either Law or Medicine,* since he was only a *Freshman* in the philosophic course of the Collegiate Department, and he certainly could not have "COVERED most of the curriculum of Law, Medicine and M. A."

†On the following page, we present an exact photographic reproduction of a letter which tells its own story, and which flatly contradicts Mr. Richardson's claims in this respect.

I then resigned my position on the "Examiner," intending to go direct to N. Y. City and accept the position of managing editor for the N. Y. Times—which position was offered me.

San Francisco Examiner

November 23, 1916

Dear Sir:

Acknowledging yours of the 18th re one John E. Richardson.

The writer has been connected with The Examiner ever since it was changed from an evening to a morning paper, October 4, 1880, and the party referred to in your letter was never connected with the Editorial Department of this newspaper.

Yours very truly,

W. B. Bogart

Financial Manager.

On my way I stopped at *Stockton, San Joaquin County, Cal.,* to visit a few days with *Maj. P. V. B——,* then buyer for the large firm of grain merchants, Stewart and Smith, of that town.

While there I had occasion to look up a point of law, concerning the probating of an estate and appointment of a guardian for minor heirs—to accommodate a poor fellow whose wife had just died, leaving him the care of three little children.

I stepped into a prosperous appearing "law office," introduced myself, and asked a fine appearing gentleman of 45 years, or, so, if I might examine his copy of the Revised Statutes of California.

He courteously handed me the volume, and went on with his work, while I was looking up the point of law I had in mind.

When I had finished I returned the book to him, thanked him and turned to leave his office, when he asked me if I was a stranger to Stockton, to which I replied in the affirmative. He asked me if I was a lawyer, and I replied that I had studied law, but had never practiced. His next question was whether I would care to practice if a good opening presented itself, and I replied that it would "depend."

He then told me with the utmost frankness, that he wanted a partner, a *young* man of intelligence and ambition; that he *liked my appearance* and was satisfied that I was the man for the place, if I would accept it; that without further recommendation than my *personal appearance,* he would offer me an equal partnership with him in an established practice that

netted him over $25,000 annually; and closed by asking me to consider the matter and call on him again before leaving the city.*

I told him I had never contemplated practicing law; that his offer was so unexpected, as well as so unprecedented, that I was not prepared to answer him offhand; but that I appreciated deeply the compliment he had paid me, as well as the confidence his offer implied, and would give the matter careful consideration and see him again before leaving Stockton.

During the next few days I made diligent inquiry as to this remarkable man, only to find that he was a man of unimpeachable character, and one of the best lawyers on the Coast.

Within a week I called at his office and was cordially greeted with the inquiry: "Well, young man, have you come to accept my offer?"

I replied, "Yes, if it is still open." He said it was, and asked when I would be ready to begin. I told him right away, if that was agreeable to him. He replied: "All right, so much the better; there is your desk and chair, consider yourself installed, and tomorrow I will draw up formal articles of co-partnership," which he did; and thus I became a practicing Attorney—something I had never contemplated for

*It here appears quite clear that handsome young men were in great demand in law offices in Stockton at that time (1881). Therefore an offer of an equal partnership in a $25,000 a year law practice was not an unusual inducement to be offered to a total stranger solely upon the recommendation of his good looks. Hence the truth of this paragraph is perfectly evident.

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Our relations, both business and personal, were of the most pleasant and cordial nature and without a jar of any kind. Two years later, 1883, he withdrew from the firm, retired from active business life, and left me in full posession and ownership of a professional practice which he had spent many years in building up and which netted me over $30,000 annually.†

I continued in the active practice until the Autumn of 1886, at which time, for reasons which I will explain later, I moved—with my wife and two little girls—to Bismarck, North Dakota—the Capital of the then Territory—and joined a former University classmate in the practice of law.‡

But the prospect was not a pleasing one to me, and at the end of a year, in 1887, I removed to Minneapo-

*Observe that this was in 1881, before TK had even commenced the study of law. Also that he very significantly omits the full name of his generous partner.

†This shows that in the five years from 1881 to 1886, TK imagines he made something like $115,000.00—which was pretty good for a young attorney's first year in actual practice.

‡The reasons which he says he will explain later, but does not, are given by his former law partner in Stockton, that "Richie" was not satisfied with his meager earnings, and decided to "try his luck" in Bismarck. He therefore gave up his $30,000.00 a year law practice and moved to the new location.

lis, Minn., and there formed a law partnership with another college classmate and did a good business until the Autumn of 1890, when I came to Chicago, and, with three of the good business men of Chicago, formed a business association with which I remained connected until 1900; since which time I have devoted my whole life and energies to the writing and publication of books and other literature along the lines of Natural Science and the "Harmonic Philosophy," and to the work of Personal Instruction in the Great School and Work.

I have, thus far, given but a very brief and prosaic account of the purely business and materialistic side of my life. It was, however, a life as far removed from the dull or prosy as that of any man of all my acquaintance. On the contrary, it has been a life full of the most intense activity and interest all along the way, from the day I left the parental home and rode away into the big, bright, fascinating world, as I saw it the morning of my 18th birthday, down to the present moment.

For instance, I have said nothing of the years of political activities and ambitions on the Pacific coast, where I became a conspicuous figure, and where I undoubtedly could and would have become governor of the great commonwealth of California, had I yielded to the solicitations of my many friends—and had I not observed the "finger of destiny" pointing eastward; and had not the Great Master led me up out of those vain-glorious conditions by the hand of love and taken me to the mountain top whence I could look back,

down, upon the littleness, the pettiness, the selfishness and unworthiness of it all.

Nor have I told of the fascinating experiences of the lecture field and platform wherein and whereon I spent much time and effort along educational lines during the years of my life on the Pacific coast; nor of the wide range of interesting acquaintances among the great educators of that time.

Nor yet have I mentioned my touch with the musical world, wherein I made for myself a place and a name as a dramatic tenor of unusual range, quality of tone and carrying power; nor of the temptations that lead men to seek fame upon the grand opera stage nor of my experiences as a solo violinist.

These and *many* other experiences, all of which added color and interest to an intense life of activity and variety, have been omitted because of the time, effort and space necessary to their narration.

My wife, who remained behind with her Father and Mother when I first went to the Coast, joined me in the Spring of 1881.

In the summer of 1907—after a severe spell of *pleurisy,* it was discovered that she was afflicted with tuberculosis. After some months of the most careful treatment under our own beloved "Dr. E. M. W——," a change of climate was recommended and she went to Arizona, where she had the very best care—and improved somewhat. But on the advice of her physician she went on to the Pacific Coast and stopped near Pasadena, at a small private Sanitarium.

In the face of her own letters telling me of her steady improvement I became impressed with the con-

viction that she was not in a good environment, and when I could resist the feeling no longer, I took the train, and in August, 1908, I went to her. I found my conviction fully verified and although an improvement over her condition when she left home—I took her at once to the noted specialist, Dr. N. B——, in Los Angeles, who—after a most careful examination—found only about one-fourth of the left lung only affected. He unhesitatingly said "She ought to get well." *

I placed her in the New Pasadena Hospital under his personal care, from which date she improved rapidly and steadily.

On Jan. 1st, 1909, Dr. B.— reported that she was virtually *well*—so far as he could determine. She had ceased entirely to cough or expectorate, had gained in weight until she was heavier than she had been since we were married, felt well and strong and believed herself entirely restored to health. She was planning to come home—to us in Oak Park, Ill.—the following June.

On the evening of Jan. 15, 1909, she went to bed in the best of spirits and was feeling well and happy. After seeing her carefully in bed, the nurse left her to go to the adjacent room. Before she reached its door however, she heard three sharp rings of her

*This was in 1908, 24 years after he claims to have become a "master." If he really possessed the power to leave his physical body at will, then one wonders why he should not have *known* the exact status of his wife's condition *daily*, providing he was sufficiently interested to take the time to find out. Or, failing in this, why did he not have some of his "Great Masters" obtain a reliable daily report for him?

call-bell. She (the nurse) hurried back and found her in the midst of a terrific hemorrhage. In less than one minute she was dead.

Dr. B., writing me the next day said: "It is one of the pathetic phases of our profession that we never can tell, with absolute certainty when the germs of this dread disease have all been dislodged. In her case, I thought she was well. She thought so. We all thought so. But it so happened that there remained a small area no larger than the surface of a finger-nail where the germs were still active. And stranger still, it so happened that this active area was directly over the wall of the "*Aorta,*" or largest artery of the lung—and when they had eaten away until the wall of that large vessel could no longer stand the pressure of blood from the heart it gave way at that one little spot and in a minute she was gone. Nothing could save her."*

Her body was brought to S——, Iowa, and laid to rest beside those of her two blessed and beautiful babies, in the family vault.

And here ends another chapter in my own life.

* * * * *

Go with me now back to the days of my childhood and let us travel over the pathway of my spiritual evolution together. From this journey you will learn the unbroken road over and along which I found my way to the door of the Great School, knocked, was ad-

*This paragraph shows very plainly what "Doctor" Richardson knows—or rather what he *does not know* about Anatomy and Pathology.

mitted and finally became the sole accredited representative of the School in this country.

My Father's independence of mind and liberal attitude of soul on the subject of religion may be appreciated somewhat from the fact that not one of his children ever belonged to his church—nor any other, for that matter.

All of us who grew to years of discretion were natural skeptics—agnostics. And yet, we all were interested, and desired to know the truth, but found ourselves unable to accept the Christian dogmas as then taught.

From the time I was nine years old I loved to listen to Father and the "Elders" of his church discuss abstruse theological doctrines, and many times when alone with Father I asked questions and disputed the correctness of his answers.

My impression is that there were times when he was strongly of the conviction that I was a "Child of the Devil"—duly "elected to go to Hell by the 'airline'" whenever the "Trumpet should sound"; but he was good enough not to say so specifically.

At the age of 16 a most interesting event in my spiritual life occurred. A German family by the name of Follman—fresh from the old country—consisting of father and mother (about 45 years old) and one daughter (about 18 years) moved into the village of Lancaster, some four miles from our home, and opened a little general store. Nobody knew them, and they were accepted at their own valuation.

They had not been there long until word became quite generally circulated throughout the community

to the effect that they were very strange people, and were called *"Spiritualists."* It was the first I had ever heard the name, and I knew nothing about what it meant, but from the expressions on the faces of those who *did* know, (or thought they knew) I inferred that it must have reference to something quite "out of the ordinary" and something *below* the ordinary in point of Morality.

But all sorts of weird and uncanny stories were soon going the rounds, concerning the strange and unbelievable things that were constantly occurring in their home. Spiritual phenomena of unusual range and character were reported by those who had been there and witnessed them.

It was not strange, under these conditions, that the spirit of "curiosity" soon took possession of the community. My two next older Brothers and I caught the impulse of investigation and one Sunday afternoon got on our horses and rode down to Lancaster; went to the Follman home; inquired whether the things we had heard were true; were told that *some* of them were undoubtedly true; inquired if we could sit with them that evening; were heartily invited to do so; and we eagerly accepted.

When other things were out of the way for the evening we three boys found ourselves alone with the three members of the family with whom we tried to talk—but soon found that the daughter was the only one of them who could speak enough English to give us any information, and *she* found it most difficult. In a labored effort, however, she made us understand

the method of procedure and our own part in the "sitting."

An ordinary wooden table was brought in and we all took our seats around it in such manner as to *balance* the sex influence as evenly as possible. I remember very distinctly that they *claimed* to be following the directions of their *"spiritual guides"*—and that *I* sat between the Father and Daughter—he on my right and she on my left.

A large coal-oil lamp sat in the center of the table, and when all were seated with our hands touching—"left hand under and right hand on top"—the light was turned down till the room was a deep shadow, but not quite *dark.*

We sat quietly for a few moments and then the Father began humming the air of some song in which all joined. Before we were through the first stanza I could hear distinctly *many, many* voices in addition to our own, singing with us in perfect harmony.

As we proceeded the Father's hands began vibrating and the farther we went the more intense became the vibrations until suddenly his hands were torn from ours on either side and he fell back in his chair in a reclining position and everything became still.

The daughter turned on the light until we could see distinctly. The "Medium"—Mr. F.—lay there breathing heavily, for some time, with his eyes shut, and his face an ashen white and entirely expressionless.

Then slowly he arose, moved forward till the tips of his fingers rested on the table, in the attitude of a

public speaker, his eyes still closed. Then his lips opened and, in a calm, dignified voice and manner, began to speak—in perfect English, and entirely free from German accent or dialect. He began something like this:

"Friends, I am glad to meet with you tonight, and through the vocal organs of this medium tell you something of the spirit side of life where I now live. When I was on your side of the divide my name was Scott. I was a Presbyterian minister. My last pastoral charge was in Syracuse, N. Y., where I died in—" giving the date, etc.

He went on and told us then of the transition and of the many surprises that awaited him and many experiences of interest. He spoke possibly half an hour and then politely excused himself on the ground that there were several other "Spiritual friends" who wished to speak to us, and they must not keep the Medium under control too long lest it injure him. Then he said goodnight and the frame of the medium underwent a severe shock and straightened up again and began to speak.

This time the voice was brusque, quick, short and emphatic and at least two full tones higher—but still in good English. It was a complete change of personality. He said his name on earth was "Wilkins," that he was a business man, gave us his last earthly address, and the names of friends yet living who had known him, and the time, place and manner of his death—all of which we fully verified by letter.

After telling us something of his life of the Spirit side he retired—as the former control had done.

Then followed a little girl's personality, and in rapid succession something like 15 different personalities spoke to us during that first sitting—one of whom represented itself as our Cousin who had been drowned but a short time before. He told us minutely of the manner of his death—and where we could find his pet dog that had disappeared after his death. This also we verified, to our entire satisfaction.

This was the beginning of our investigation of "*Spiritualism,*" or more accurately, "Mediumship."

After the first experience, which interested us intensely, we attended a number of sittings—until we became aware that the moral atmosphere of the place and the people was not good.

It occurred to us that we had a sufficient number at home to form a "Developing Circle." This we finally accomplished—over the protests of Father and Mother, who seemed to feel that it was only the work of the Devil, and most dangerous to us all. They consistently held that position and refused to have any part in our sittings.

We selected Sunday evenings as the time and mother's kitchen as the place, where we sat around the kitchen table.

We were in serious earnest and followed the rules laid down for us—and it was not many weeks before we began to get results.

One after the other the members of our group—or "circle"—yielded until we had some five or six partially developed mediums.

But as for myself, I seemed to be entirely immune. I did my best to develop into a medium, during the

first *years* of our sittings, but never for an instant was I *conscious* of any outside influence upon me. The same, I believe, was equally true of my three brothers.

But in due course of time I began to have a distinct *feeling* or *conviction,* that there was something involved in the *process* of control that was not right, was unwholesome, and even distructive and dangerous to the Medium.

After I was 18 years old and left home I was with the home circle only at long intervals and knew but little personally of what occurred—except in a general way, by reports from those who were there.

But the others continued irregularly, to meet for several years; but ceased to obtain any very good or satisfactory results and gradually the interest waned and they virtually disbanded; and I believe the feeling was quite general that the process was not a wholesome one for the mediums themselves.

After I left home and entered the State University I was so bent on my struggle for an education that *I had little time or opportunity to continue my investigation of psychic phenomena, except during vacation times* when visiting at home.

BUT DURING THE YEARS 1878-9-80 I ENJOYED EXCEPTIONAL OPPORTUNITIES DURING WHICH TIME I VISITED MANY MEDIUMS BOTH PROFESSIONAL AND PRIVATE AND WITNESSED VIRTUALLY EVERY PHASE OF PSYCHIC PHENOMENA, TOGETHER WITH MUCH DELIBERATE FRAUD.

(*See next page.)

*Here TK volunteers the information that for three years, 1878-9-80, he enjoyed *exceptional* opportunities for consulting mediums. In another place he refers to these same years: In 1878 he was *"finishing"* his education in the Freshman Class at the Iowa University, and of this period he says, *"I had little time or opportunity* to continue my investigations of psychic phenomena." The years 1879-80 he calls "two years of *desultory work"*—which we assume was consulting mediums.

We have TK's own word for it that he was watched over by his G. S. from birth. Also that from the time he was 16 years of age, up to and including the year 1880, he was almost constantly monkeying with spiritual phenomena and mediums. He says,

"In 1880, when I went to the Pacific Coast, I had arrived at a point where I was *fully satisfied* that the 'Subjective Psychic Process'—involved in both hypnotism and mediumship—is *destructive* and that, therefore, the lines along which I had been studying and investigating, up to that time, *were wrong IN EVERY SENSE OF THE WORD. Mediumship* was *"the wrong way.*

"And I had *resolved* to have nothing further to do with *'Spiritualism'*—nor with *'Mediumship,'* nor with *Psychic Research* along those lines."

Then behold! Our hero is in Stockton in 1881, and in order to get into good "Society," the first thing he does is to join a developing circle for the development "of a young and handsome woman."

If TK's GREAT School and GREAT Masters knew all this time that these practices were *destructive*—and they permitted these practices even as a part of their future representative's "education"—do not the whole bunch of them stand convicted of what TK himself calls the Great Psychological Crime?

I satisfied myself on a number of points, among which are:

1. That I never saw an honest *public* medium during that time.

2. That many of them, however, really were mediumistic, and their controls could—when conditions were favorable—produce a wide range of psychic phenomena through them.

3. But the desires of the mediums to make money, overtaxed their psychic capacities and to guard against poor sittings and dissatisfied patrons, they learned a lot of *tricks* which they mixed in when they found that their controls were unable to work through them and produce the genuine phenomena.

4. That every private medium I ever visited confessed that the *process* was *harmful.*

5. That after the first period of exultation and fervor (covering varying periods, from a few weeks to several months) there was a gradual letting down of the *moral tone* of the psychic atmosphere and influence, from which the progress was one of steady retrogression.

6. That in every instance the destructive nature of the subjective psychic process upon the Medium manifested itself in either physical, mental or moral degeneracy,—and often in all three directions.

IN 1880, WHEN I WENT TO THE PACIFIC COAST, I HAD ARRIVED AT A POINT WHERE I WAS FULLY SATISFIED THAT THE "SUBJECTIVE PSYCHIC PROCESS"—INVOLVED IN BOTH HYPNOTISM AND MEDIUMSHIP—IS DESTRUCTIVE AND THAT, THEREFORE, THE LINES ALONG WHICH I HAD BEEN STUDY-

ING AND INVESTIGATING, UP TO THAT TIME, WERE WRONG IN EVERY SENSE OF THE WORD. *Mediumship* WAS *"The Wrong Way."*

AND I HAD RESOLVED TO HAVE NOTHING FURTHER TO DO WITH *"Spiritualism"*—NOR WITH *"Mediumship,"* NOR WITH *Psychic Research* ALONG THOSE LINES.

It so happened, however, that on my arrival and location at Stockton, Cal.,—I soon discovered a most unusual and unexpected situation and social condition. The leading physicians, lawyers, judges and men and women in the very *best* society, were all members of a *"Psychical Research Society"* and were meeting regularly, and were earnestly investigating the subject of *"Psychic Phenomena"* along the lines which I had but recently abandoned.

It was inevitable that I should meet these good people and become known to them as a student along those very lines in which they were engaged.

I was invited to join them and did so, and soon became one of their active and prominent members.

At the time I joined them, they were just entering upon a series of sittings for the development of a young and handsome woman—a Mrs. L.—the wife of a leading newspaper editorial writer. She was a woman of refinement and brilliant mentality and possessed a gracious and charming personality.

In one short year this charming and brilliant woman became a complete wreck in every sense of the term—physically, mentally, morally and spiritually. She developed into one of the most remarkable mediums I have ever known; but at the expense of all that made her life worth living.

THIS WAS THE FINAL TRUTH THAT CAUSED ME TO TURN FOREVER FROM EVERYTHING OF A SUBJECTIVE NATURE IN PSYCHICAL DEVELOPMENT.

I notified the society of my intention to resign, but at the same time asked for the privilege of explaining in open meeting my reasons for so doing, which request was granted.

The evening came, and I took two hours and forty minutes to tell them the story of my psychic investigations and the results of my own observations and conclusions.

The result was that the society then and there disbanded and never held another meeting.

I told them that I had proven beyond all question that the Mediumistic Process was hypnotic, subjective and destructive and called attention to the condition of their own Medium.

I said I was absolutely certain that we were on the wrong way; that I was convinced, however, that there was a *right* way if we only knew it, but I did not know the method of procedure and I did not know anyone who did know it; but until I found someone who knew the Right Way—the way of *Independent* Psychic Unfoldment, *I was done with psychic research and study and investigation* and above all *"experimenting."* If I never found an *instructor* in this life, then I would wait until I passed to the other life and learn it there.

And from that day *I put it all behind me* and turned to my legal work with undivided attention and enthusiasm. I thought but little of those past ex-

periences, save, now and then, came to me the conviction that Nature must surely have made provision for demonstrating the continuity of Life by *Constructive* Methods, and that there *must* be those somewhere on earth who knew all about it, if I but knew how and where to find them.

This was the general attitude of my Soul on the subject up to the summer of 1883 when there came to me an experience, the like of which I had never before heard of, and which changed the entire course of my life and all my plans, purposes, aspirations and ambitions as fully and completely as it would be possible to conceive. It is of this that I will now try to tell you, very briefly, from necessity:—

For some four weeks continuously, immediately prior to July 21st, 1883, I had been intensely engaged in the trial of an important will contest involving an estate valued at about $1,000,000.*

As the Attorney for the contesting heirs, I was pitted against the ablest Attorneys on the Coast, (with the exception of Hon. David S. Terry) and I realized that, according to all the rules of logic and common sense, I ought to be beaten, thoroughly.

But there was something that filled me with an abiding conviction that I would be given the verdict

*The only will contest on record in Stockton for 1883 involved about $25,000.00, which is just $975,000.00, less than TK's million dollar case. And any way this was two years before he became a practicing attorney. But note how he plays up his story of an imaginary "old Scotch mother 94 years old, and two maiden sisters past 65 years."

when the jury was through with their deliberations. I was absolutely certain there had been "undue influence" on the testator that led him, in the closing hours of his life, to disinherit his old Scotch mother 94 years old, and two maiden sisters past 65 years.

After three days of argument the case went to the jury about 10 a. m. of July 21, 1883.

At 2 p. m. I received word that the jury was ready to report and I went at once to the Court room which was filled with the intense partisan friends of both parties.

I think if a vote had been taken of the spectators and Attorneys, I would have stood alone. But I was absolutely certain that the jury was with me.

To the amazement of the Attorneys against me, the verdict was in my favor.

It was a great triumph, for so young an Attorney—under all the conditions of the case, and I was tendered quite an ovation by the members of the Bar present.

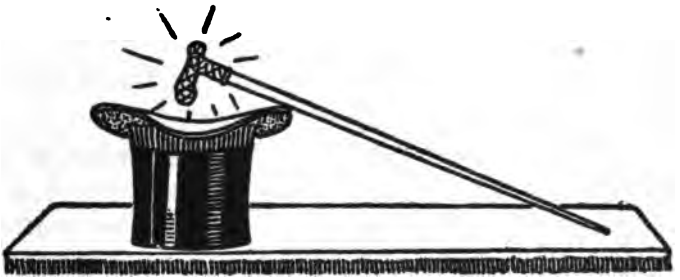
After the jury was discharged and the proper orders and records of the case made and entered, it was about 10 minutes to 3 p. m., when I reached my office, feeling well pleased with the world in general, and myself in particular.

I opened my desk and found a large volume of mail and legal matters awaiting my attention. I knew I was nervously weary and needed rest.

As the day was well spent I did not feel like taking up anything new, and was thinking about quitting, when I suddenly *seemed* to recall having an appoint-

ment to meet someone at the Grand Central Hotel, a distance of four blocks from my office. Without thinking who the party was I expected to see at 4 p. m.,—I concluded to take a long walk in the North part of town and return by way of the Hotel and keep my supposed appointment.

I closed my desk, instructed my clerks to be on hand early next day, took my hat and cane and started for my walk.



At the foot of the stair, however, I met a fellow attorney, who stopped to congratulate me and discuss the Will case. Some other friends joined us and in a few minutes quite a group had gathered, and I was in the midst of an impromptu ovation, there on the main street.

Time passed rapidly, and the hour was consumed in chatting over the case. All the while however, I had in mind my appointment at 4, and about 10 minutes of 4, I excused myself, and started for the hotel.

On the way up Main St. I stopped a moment at the "Yosemite House," and then continued to the

crossing of Main and California Sts., from which point I could see the Grand Central Hotel, two blocks North on California St.

I turned North on California St. and walked about half a-block North, when it suddenly occurred to me to ask myself who it was I expected to meet at the hotel. I was astonished to find that I was unable to recall having made an appointment with *any* one.

I was considerably disturbed, because it was the first time in my life that my memory ever played me such a trick, and I thought it must be the result of the long nervous and mental strain of the trial.

I turned back intending to go home and rest as completely as possible until the next day.

I had gone but a few steps, however, when a still more unusual thing occurred. Suddenly there came the distinct impression—*"There is somebody at the Hotel who wants to see you."*

I seemed to hear those words with perfect distinctness. I could *feel* them as they were impressed upon my consciousness.

I stopped, turned again and looked toward the hotel. I was puzzled. I could not understand it. It was a wholly new experience to me. It troubled me deeply. I thought it must mean that I was on the verge of a nervous and mental collapse. The thought was horrible. Then I mentally felt of myself and found that I *seemed* to be in good condition.

All the while, however, I could *feel* those words beating upon my brain: *"There is somebody at the Hotel who wants to see you."*—just as if some pow-

erful mind was repeating them over and over, with such *force* as to impress them upon my consciousness.

I stood there for some time trying to reason out what it all meant. Then I realized the surest and quickest way to prove whether or not it was only a mental hallucination was to go on over to the Hotel and see if there was anybody there wanting to see me with enough intensity to make such an impression.

I started at once toward the Hotel, and as I approached the impression became so strong that the individual was in the ladies' parlor, that I passed the main office entrance and went to the hallway leading to the ladies' parior.

I approached the parlor door which opened inward and was partly ajar. I pushed it open and stepped inside. I took a hasty survey of the room and saw at once that there was but one person in the room. This was a man whom I had never seen before, to my knowledge, and I observed at a glance that he was a foreigner, but of what nationality I could not have determined.

He was dressed in American costume, and sat quietly on a small divan near the window.

Realizing my evident mistake, I turned to leave the room. As I did so the man called me by my correct name,—"Mr. Richardson"—I turned quickly and as I did so he arose, stepped across the room to me, extended his hand and said,—"I am glad you came."

I took his extended hand in a mechanical sort of way, looked him straight in the eyes and replied: "You have the advantage of me. I do not remember having met you before."

He responded at once and with seeming frankness: "I know you have not; although I have seen *you* many, many times."

I expressed my surprise at his remark, to which he responded: "Moreover, I have known you intimately from your infancy, and have come over Oceans and continents to see you here and alone."

Suddenly it flashed into my mind: "This is a confidence man—a *'bunco'* man whom I have met at last, after all these years of wondering what a 'bunco' man is like."

"No, No"—he replied to my mental thought—"I hope you will not think so poorly of me. I am *not* a confidence man, and if you will but permit me I am sure I can prove to your entire satisfaction that all I have said is true."

"But you must admit," I replied—"that it is most unusual to meet a total stranger who without an introduction, calls you by name and tells you he has seen you many times, in fact known you from infancy, and caps all this by assuring you he has come over oceans and continents to see you alone. You must admit that this is very much after the method of a Confidence man."

Seeing my growing suspicion, he paused an instant, looked me straight in the eyes and with a most interesting expression, mixed with a smile, said: "By-the-way, what brought you to this hotel?"

After an instant of silence—during which I had the distinct impression of falling feathers—if I only had some to "fall"—I replied, "You have asked me a

difficult question. Frankly, I do not know what or *who* brought me here."

He then said: "You have been engaged for some time in an important lawsuit, have you not?"

I said I had.

"And at about 2 p. m., the jury returned a verdict in your favor?"

Again I assented.

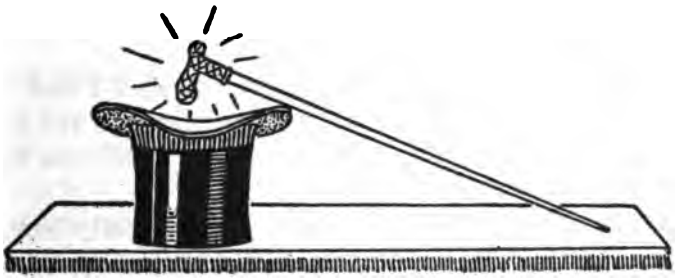
"At a few minutes before three you went to your office?"

I did.

"As you sat at your desk you thought you recalled having an appointment to meet someone at this hotel at 4 o'clock?"

"Very true."

"And you took your hat and cane, intending to take a walk in the North part of town?"



"I did."

"But you didn't do it?"

"No."

"At the foot of the stair to your office you met a fellow Attorney who stopped you, and you were joined by others. You passed the time at your command in talking with them. A few minutes to 4, you left them, and walked down the street leading this way. After reaching the street leading to this Hotel you turned this way and walked half-a-block or more —when you tried to recall the person with whom you had an appointment, and you could not. You stopped and became troubled lest this breach of memory might indicate an illness from over work. You turned back intending to go home. You had gone but a few steps when you received an impression, strong and clear, that there was some one at this Hotel who wanted to see you; and, after further doubt and misgivings, you came on to see if your impressions were true or merely hallucinations."

With much greater detail than I have given it, he described my mental processes and conduct with perfect precision, requiring me to confirm his correctness at every step of the way.

When he had finished his narration and I had admitted its accuracy, he looked me straight in the eyes and said: "Can you doubt me when I tell you that it was I who brought you here?"

I admitted that he had made out a pretty strong case, and that he certainly had the advantage of me, although I was still somewhat skeptical, as it was the first experience of the kind of which I had ever been conscious.

He asked me if I did not think he had gone far enough to entitle him to an opportunity to prove to

me the truth of the statements he had made concerning his knowledge of my life and the purpose of his visit.

I said I thought he had earned that right, and he asked me if I would go to his room. I assented, and we proceeded at once to his room.

As we approached the door, I observed that the number was "13"—and mentally I said to myself: "Unlucky number."

Instantly he replied to my thought:—"No, it is the 'Sacred Number' with us, and the most fortunate of all, and that is why I selected it."

He unlocked the door and ushered me in. Then he turned and locked the door, took the key and put it in his pocket.

As he did this the thought flashed into my mind again: "Surely he must be a *'bunco'* man and is preparing to spring some confidence game on me!"

Instantly he replied to my thought: "I am sorry you have so poor an opinion of me: for I am not a confidence man. My only purpose in locking the door was to save interruptions from the intrusion of the chamber-maid."

I replied that it was a rather unusual procedure to be invited to the room of an entire stranger and then locked in; and furthermore, if his purpose was, indeed to prevent the maid from entering, then he had better put the key back into the lock, for otherwise there was nothing to prevent her from inserting her key from the outside, opening the door and walking in at once.

He said that had not occurred to him; thanked me for telling him, put the key back into the lock, and then asked me to be seated. I did so and he took a seat facing me and not over 2 or 3 feet away from me, where he could look me straight in the eyes without special effort.

After a moment of thoughtful silence he began something as follows: "I have made a number of statements which appear to you very remarkable, and you have kindly given me the chance to prove the truthfulness of my statements, if I can. I thank you for the courtesy and will proceed at once."

"I have said that I have seen you many, many times; that I have known you intimately from your infancy; that I have come over oceans and continents to see you and you alone."

"I can think of no better way to proceed than to begin at the beginning and tell you the history of your own life. I am going to ask you, however, not to interrupt me till I have finished. Then I will be glad to answer any question or make any explanation you may desire."

He then began, and his first sentence was, as nearly as I can recall it, as follows:—

"You were born into this present life in a little log cabin on the south bank of a little stream of water in the state called Iowa, on the 20th day of July, (as you count time) 1853, at 27 minutes past 12 o'clock (noon)."

This was the first time I had ever heard any living person tell me the *hour* of my birth, and also the fact that I was born in a *"log cabin."*

From that point he proceeded with *his* story of *my Life*. For four hours, without interruption, he told me the story of my life. Many things during the years of my infancy I had never before heard, and of these I was skeptical; but to my great surprise, I was able to verify every incident by the older members of the family.

From the time when my own memory was active, he related the incidents of my childhood, youth and mature life more correctly and sequentially than I could have done.

He told me of the years spent in the little old sawmill and of my day-dreams of how I would go to college, get an education and become a writer. He followed me into the harvest fields of the North; to public school; then as a teacher; thence to the state University, *and through it;* then *back* into the newspaper world; thence to California; to San Francisco; and finally to Stockton, where he found me.*

But it was the inner, soul-life, that he related with such a wonderful and extravagant wealth of detail as to startle me with his knowledge of my whole internal life.

He told me of my natural skepticism concerning the religious teachings of my father; how again and again I had asked Father to explain to me his "Doc-

*Note that he says he went *"thru"* the State University, and then *"back* into the newspaper world." Up to this time we did not know he had ever been in the "newspaper world," as no mention is made of it until we find him imagining himself editorial manager of the *"San Francisco Examiner."*

trines" of "Foreordination," "Predestination," "Election," the "Two seed," "Salvation," "The Atonement," and their relation to "Personal Responsibility"; and of my inability to harmonize them with my *own* ideas of Consistency.

He told of my first meeting with the German family of Spiritualists; of my deep interest in the old German Medium; of how the low moral plane of the Medium, and finally the coarse familiarity and occasional vulgar suggestions of the Spiritual "Controls" themselves, had finally so hurt and disgusted us that we ceased attending their sittings; then of our decision to form a circle of our own; of the many interesting events that followed from our "Developing Circle," then of my drifting away from the home circle; and of the years of travel and investigation that followed the end of my college course.

He followed with the utmost care and detail the experiences and the evidence from which I finally identified Hypnotism and Mediumship as the results of the same *Process,* and how I determined that the Process was psychically *Subjective* and *Destructive* to the Subject.

Step by step he followed the path of my psychic unfoldment until I finally resigned from the Society in Stockton on the ground that we were traveling "The Wrong Way," and he said, "You were right; Mediumship *is* destructive and it is the wrong way."

Then he told of how I had come to the conclusion that "There *ought* to be a *Right* Way that would be *"Constructive,"* and he said, "In this also you were right. There *is* a *Right* Way and it is *Constructive*

and also *Independent.* And it is because of this that I am here."

"It is for this reason that I have traveled over Oceans and Continents, from far-off India—the Home of Ancient Mystery—to see you and you alone."

"I have come to offer you the Personal Instruction that will enable you constructively and Independently to demonstrate the continuity of life beyond the Grave—*provided* you are in a position to receive the instruction and can satisfy me that you will make a right *use* of the knowledge, and can meet all the terms and conditions."

For four hours I had listened to the smooth, steady flow of his words and to his voice of wonderful richness and sympathetic power; until he said, "And now I am through and you know why I am here. Have you any questions to ask?"

I had. In truth, I was almost bursting with questions. I asked him about the School from which he had come,—where it was,—how old it was,—Its manner of initiation,—what were the Conditions of my own admittance and instruction to which he had referred. All of which he answered fully and frankly.

Among the conditions were:

1. That I must arrange to give him at least 6 hours every day, from 4 to 10 p. m. and as much more as I could.

2. That I must pledge myself to devote my life to the Work.

3. That I accept the instruction as a gift from him absolutely and in every sense.

4. That I continue the work under his instruction until I had made the personal demonstration, whether that be 3 years or 20.

5. That I never deviate from the pathway and that I exemplify the Spirit of the Work in my daily life and conduct—to the very best of my abilities henceforth.

6. That I devote myself to the formulation of the Science and Philosophy of the Great School into definite statement in the English language in the simplest and most definite and exact form possible and publish the same in book form to be used as the modern Text-books of the School.

7. That I do all in my power to circulate the books so formulated and published and with these as a basis that I would inaugurate a work of personal instruction of such applicants as could prove themselves ready for the work.

8. That in all my work I should employ the *Methods* of the School and go as far as conditions and my abilities and intelligence would permit to inaugurate and establish an Educational Movement of the School in this Western World.

On one point I protested, and that was that I wanted to pay him for his time and expense. He told me, however, in terms that could not be mistaken, that he could not admit me to the instruction on any other conditions; that the knowledge was a *gift* to *him* and that it must ever and always be given in the same way and the same spirit; that any variation from that rule would be a violation of a fundamental

principle of the Work; that "By an endless chain of *Gifts* shall the Great Work be established."

He told me to go home, think the matter over carefully until the next day, and come back to him at 4 the next day and give him my decision.

I went home and did my best to sleep, but made little headway until almost daylight, when I fell into a deep sleep and slept a perfect sleep until almost 9 a. m. I arose at once, ate a bite of breakfast, and started to my office. So skeptical was I, however, that I was, by that time, wondering if the whole experience of meeting the Master wasn't a dream. So I concluded to go by hotel and see if he was still there.

I went softly up stairs and along the hallway to No. 13. I rapped gently on the door and almost instantly it opened and there stood the same strangely fascinating figure and face, half smiling. He greeted me with "Yes, I am still here and it is *not* a dream. Go on to your work and return to me at 4 p. m. I will *still* be here."

I said not a word but saluted him, turned and went straight to my office and work. At 4 p. m. I was again at his door. On being admitted he asked me to be seated and his first question was: "Well, what is your decision?"

I replied that I presumed he already knew, as he *seemed* to know about all that was passing in my mind.

He admitted that he knew my decision, but said at once: "I want you to know that I have not in the least degree influenced you in that regard, for to have

done so would have been a direct violation of the Constructive Principle."

I then told him that I had determined to accept his offer, provided I could know that in so doing I could discharge the duties I owed to my little family. He assured me on that point, and asked me how soon I would be ready to begin the work. I told him I was ready at any moment.

He seemed greatly pleased and said, "Then we will enter upon your first lesson tonight."

That was the beginning of the most wonderful Instruction, Work and Experience of my entire previous Life. His personal instruction continued from that evening, for exactly 13 months; during which time he took me, step by step, over the entire field of psychology covered in *"The Great Work"* and taught me how to demonstrate every point, until I had developed all my Spiritual Senses perfectly—could see, hear, sense and talk with those of the Great Friends on the Spiritual side of life.*

AND MY FINAL AND CROWNING ACHIEVEMENT, UNDER HIS INSTRUCTION, WAS TO *withdraw* AT WILL FROM THE PHYSICAL BODY AND TRAVEL WITH HIM OUT INTO THE SPIRITUAL REALMS.

He had told me of the School, its work, and of its headquarters in India, and that when I was able independently to go with him he would take me to the

*If this were true, then why did he continue consulting mediums, as he did, almost up to the time he began writing *"The Great Psychological Crime"*?

Central Temple in India, where I would be formally initiated.

There were then 32 members living on the physical plane. The full roster called for 33. Therefore one vacancy was to be filled.

Before the end of his work with me I withdrew from the physical body and with him as my guide went to the Central Temple (an earthly Temple in the province of Thibet) and was there formally initiated as the 33rd, and youngest member of the Order. My initiation occurred August 18, 1884.

The Great Master remained with me in Stockton from July 21, 1883 to August 21, 1884, during which time I was with him in his room No. 13 *every day from 4 p. m. until late into the night—usually between one and two the next morning.* As nearly as I can estimate, I spent 9 hours out of every 24—on the average—with him—receiving instruction and doing the work he laid out for me.*

To tell what these 13 months of instruction and work were in detail, and what they meant to me, would be impossible. It would mean to give you the detailed exposition of the Science of Constructive, Independent Unfoldment and the Philosophy of Life based thereon, and the individual steps by which I demonstrated every proposition in my own personal experience.

*This was the time in which it is declared positively that Mr. Richardson was studying law every day from 4 to 11 p. m. and from 5 to 9 a. m., the balance of the day being given to his duties as Deputy County Clerk.

For the purpose of this historic narrative, it is sufficient to state the facts that I took the instruction as the Great Master gave it me, did the personal work required, and made the demonstrations; that I was then inducted into the active membership; was appointed to represent the School and work in this country; that I accepted the responsibilities and have done my best to discharge them.

But I must tell you of one experience that meant more to me than any other during the Master's stay with me:

Toward the close of the term of my instruction, the GM—during one of our "Travels in the Spiritual" —took me to a home somewhere in the Northwestern part of our own Country. There was but one person there, a young and most beautiful woman. She sat at a little table and had been writing. She was resting her head on her hand and was thinking intently. I knew she was troubled and I longed to help her.

He said to me: "Study her face and eyes until you will *know* her when you meet her in the physical; for you *will* meet her inside of three years from now, and she will become your Student and first real helper."

He took me to her twice thereafter before he left me; and on one occasion she was in a great Hall with many gay and brilliant people, and she was the center of attention and interest; but I knew her heart was not in the occasion. She was still troubled, but was covering that fact from all about her.

I studied her carefully. I knew that I could identify her if I should ever meet her.

Two years later—May 7, 1887—I met her for the first time in my earthly form. It was in Bismarck, S. Dakota, in the office of my friend, Dr. W——, in the First National Bank building.

The Dr. came to my Law Office, across the hall from his own, and called me. He said: "Come to my office, I want you to meet a Lady-Friend of ours who is visiting with us for a few weeks."

I followed him to his office and there I met "Florence Huntley"—the same beautiful woman I had come to know in the spiritual. I recognized her at once; and told her I had met her before, but would tell her later the circumstances.

The next day I met her again and during an hour's conversation I told her a little of my life and studies and *how* and *where* I had seen her on three different occasions, each of which she recognized and verified.

This was the beginning of my acquaintance with my first real *Student* and the most wonderful woman I have ever known.

In a few months thereafter I removed to Minneapolis, Minn., and she soon took a position as assistant Editor of the *"Pioneer Press"* and during the next two years we met often at the home of Dr. H——, with whom and his wife she lived.

Here she began her work as a Student and during the two years 1887-1888 made splendid progress and made a number of verifications.

But a better position was offered her on the *"Washington Post"* and she went to Wash. D. C., where she worked under F—— H—— for 3 years, as his assistant Editor of the *"Post."*

About the end of that time, 1891, I removed to Chicago, where she also moved in Jan. 1894.

Here she began her first writing on the MS of *"Harmonics of Evolution"* in her room 130 of the Leland Hotel—(now Stratford) at the corner of Michigan Ave. and Jackson Blvd.

FROM THAT TIME—JAN. 1894, WE WERE NEVER SEPARATED, BUT CONTINUED TO MEET ALMOST EVERY DAY AND WORK TOGETHER FOR THE ESTABLISHMENT OF THE CAUSE OF THE GREAT SCHOOL AND WORK IN AMERICA.

Her MS was finally completed and in 1899 was published. With the publication of her book *"Harmonics of Evolution,"* began the integration of a little group of interested Students—among whom was Dr. E. M. W——, who, later on, became my first regular Student of the *"Technical Work."*

As our little Group grew in numbers, it became necessary for us to meet often, and this we did at Mrs. Huntley's rooms.*

But we began to attract attention and to enable us to answer questions of the "curious" without betraying our real, serious work,—we organized the *"Sublime and Ill-Illuminated Order of Tacks."*

This is, perhaps, the most unique "Order" ever organized.

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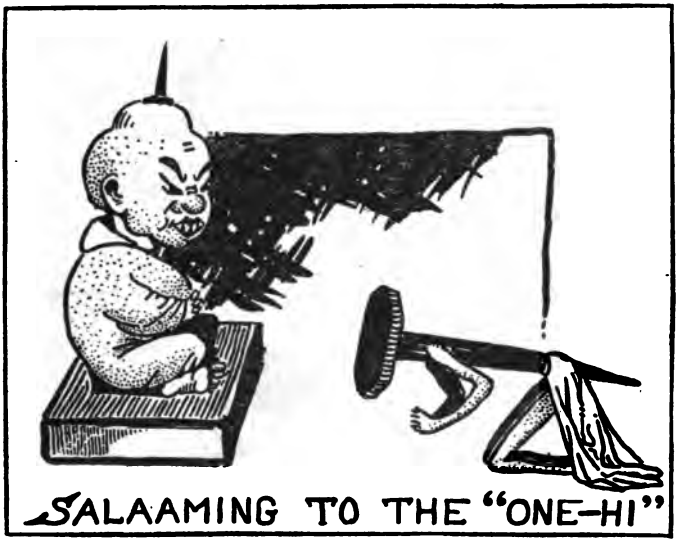
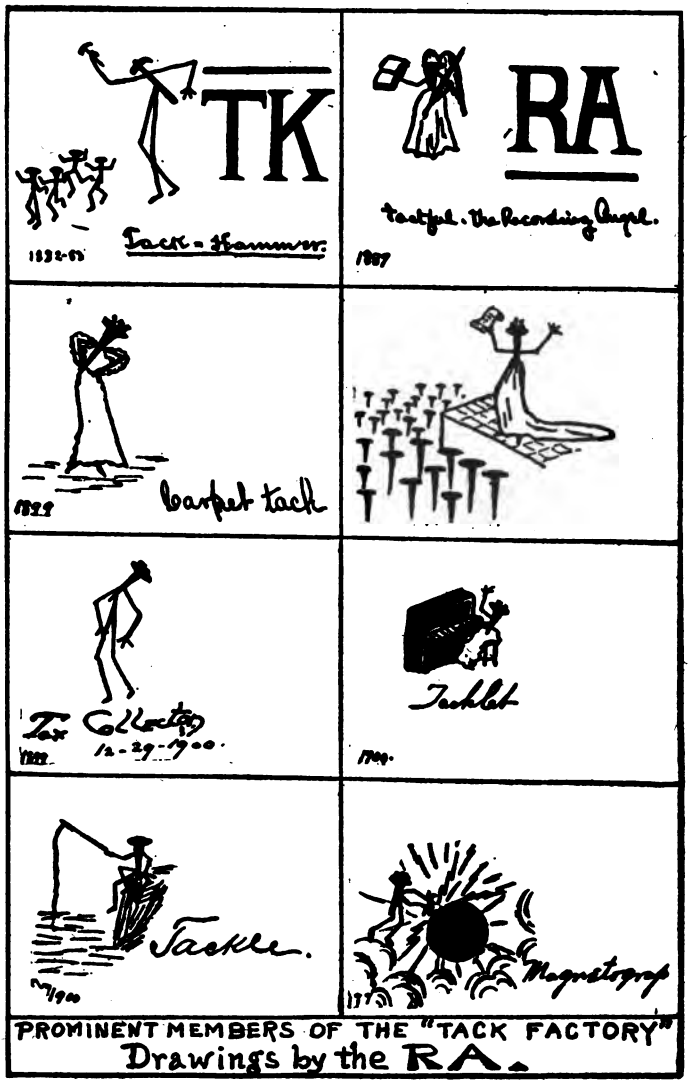
*According to Mrs. Huntley's diary she lived from August, 1894, till Oct., 1901, in ONE room, and it was in this one room that the "students" met.



SALAAMING TO THE "ONE-HI"



PROMINENT MEMBERS OF THE "TACK FACTORY"
Drawings by the RA.

It grew out of a comical little incident around which grew one of the most remarkable rituals of initiation ever formulated. In the evolution of the ceremony of initiation into this, the most remarkable order on earth, the fun-loving natures of the blessed *"RA"* and myself found full vent.

In this order each member was given a "Tack"-name suitable to his or her station and character.

Florence Huntley was "Lady Tactful"—the *Recording Angel,*—from which last designation her abbreviated name of *"RA"* developed.

I WAS MR. TACK, ALSO THE TACK-HAMMER, AND MY ABBREVIATION OF "TK" GREW OUT OF "TACK"—BEING THE FIRST AND LAST LETTER—TK.

The "Order of Tacks" formed the *exoteric* side of our Group meetings, and served a splendid purpose.

Because of my desire to work quietly and avoid observation I found it advisable to use some nom-de-plume when publishing my own contributions to the Literature of the Great School,—I chose the "Tack" name that had become attached to me—and hence Vols. II and III of the Harmonic Series were published in the name of *"TK."*

So also my name as Editor of "Life and Action" is *"TK."*

In the course of our mutual acquaintances, Mr. J. E. M——, of N. Y. City, came to know me. He gave me the name of "St. John" from knowing that my first name is "John."

Later on, when Dr. E. M. W—— had become inter-

ested actively in the treatment and cure of subjective, psychic insanity—along the lines suggested in *"The Great Psychological Crime,"* it often occurred that he desired to call me into consultation for the special purpose of having me give him my own independent psychic diagnosis of some new case of insanity.

In all such cases, I desired to avoid, as far as possible, attracting attention to myself personally, or arousing curiosity in the minds of the relatives and attendants of such patients, or prejudices in the minds of any of the "Regular" members of the Medical Profession.

To accomplish the desired results, Dr. E. M. W—— simply *"tacked" on to my new* name of *"St. John"* the title of *"Dr."* and in all such cases introduced me to patients, their relatives and friends, and such Drs. as were interested,—as *"Dr. St. John."*

The disguise worked like a charm, and saved me all manner of embarrassments, and at the same time made it possible for me to be of some help to the Beloved Dr. W——, during the early years of his experience and work as an alienist, and until he had become able to make his own "psychic diagnosis" without my aid and without having to call me into the case at all.

This, therefore, gives you, very briefly and imperfectly, the manner in which the name *"Dr. St. John"* became attached to me, and the way in which the name was naturally evolved from my first name—*"John."*

Thus the name became attached to me, and has served a most excellent purpose, all these years, in that it has enabled me to work freely in the cause of suffering humanity, and without identifying me in the public mind, with the Great School, with the authorship of Vols. 2 and 3 of the Harmonic Series, nor with the *Great Work in America.*

During the last few years, however, in my Work of Instruction, and as the responsible head of the *"Men's Department,"* I have signed my letters to Students and "Friends of the Work," as well as to inquirers,—indiscriminately as *"TK" and as "Dr. St. John."*

Some of them—especially those I have written *personally,* on the typewriter—I have signed simply TK—in *type.* Others I have signed the same and then with pen and ink have added *"E. J. St. John"* and occasionally *"Dr. E. J. St. John."*

But, during the last three years—prior to this 22nd day of Nov. 1912—I have instructed most of my correspondents to address me as *"Dr. E. J. St. John—South Kenilworth Ave., Oak Park, Ill.*—and this too, while signing most of my own letters as "TK."

And thus, you will observe that it has become almost generally known that *"TK"* and *"Dr. E. J. St. John,"* are one and the same person. This has been premeditated on my part, for the purpose of more easily identifying *both* of these names with my real name of "J. E. Richardson" or *"John* E. Richardson"—when the time comes, if ever, that it would

seem wise for the general public to know my real name.

On *January 30, 1910,* Florence Huntley — with whom I had worked for almost 25 years—and I were married, in the home of our Beloved Friend and Brother—H. H——, in the village of *Oak Park, Illinois.*

THIS WAS THE CULMINATION OF ALL OUR DREAMS OF EARTHLY HAPPINESS.

WE WERE, BY THE GRACIOUS BENEDICTION OF THE "HIGHER DESTINY," PERMITTED TO REALIZE *TWO* FULL YEARS OF *"THE FULFILLING OF THE LAW"* IN THE SWEETEST AND MOST BLESSED AND BEAUTIFUL LIFE OF THE SOUL, AND IN THE MOST PERFECT COMPANIONSHIP AND COMRADSHIP—IN THE GREAT WORK—BEFORE *HER* TASKS WERE FINISHED AND SHE RESPONDED TO THE CALL FROM ABOVE: "WELL DONE, GOOD AND FAITHFUL SERVANT"—AND LEFT ME HERE TO CARRY THE DOUBLE BURDEN AS FAR AS I CAN BEFORE I *TOO,* SHALL HEAR THE CALL TO *"COME UP HIGHER."*

When that time shall come I pray that I may go as calmly, sweetly and peacefully as she did, and that I may leave behind me, in the Consciousness of our many mutual Friends and Students, some small measure of the Love, the Friendship, Gratitude and Confidence they cherish for her.

As one more link in the chain of identification, let

me say that on the occasion of our earthly union and legal marriage, Jan. 30, 1910, there were present the following named guests, among others, who witnessed the marriage ceremony and participated in the joys of the occasion:

(Here follows a list of names of those who were in attendance.)

With a prayer for the ever-increasing success of the Great School, and a blessing for each and all who have contributed to this success, and those who are now contributing or who may hereafter contribute to the success of the movement, I hereunto subscribe my true, legal and correct name, and also my assumed names,

John E. Richardson,
Dr. E. J. St. John,
Wamhas,
Zanoni,
Iben,
K.

Finished and signed in my workroom at No. ——— So. Kenilworth Ave., this 23d day of Nov., A. D., 1912, at exactly 11 o'clock p. m.

The Truth About TK's Alleged Thirteen Months of "Personal Instruction"

The foregoing autobiography is herewith printed, word for word, from the original, which is in TK's own hand writing. On page 65 is presented a photographic reproduction of page 6 of the original, while on pages 63-64 you will find the same matter in type.

So far as we know only eight copies (typewritten) were made and these are in the possession of some of the older students.

We have given you this story *chiefly* because it contains the full account of his alleged meeting and association with his imaginary "Hindo Master," just as he told the tale to those of his "accepted students" whose kind of "loyalty" would never permit them to question, or undertake such a thing as an investigation into his personal claims.

Now TK states in the clearest, most definite, unmistakable and unqualified terms that:

1. A "Hindo Master" came to him in Stockton, Calif., on July 21, 1883.
2. That this Hindo Master remained in Stockton from July 21, 1883, to August 21, 1884.
3. That he lived at the Grand Central Hotel, occupying Room No. 13 during all that time.
4. That he, TK, was with this "master" on an average of nine (9) hours every day during the thirteen months indicated.
5. That these nine hours began *at 4 p. m. daily,* and lasted "until late into the night,—usually between one and two the next morning." (See page 97.)

Now it is clearly evident that upon the truthfulness or untruthfulness of these unqualified statements rests the existence and superstructure of his entire so-called "Great School." This is the *keystone* to the arch,—the one single decisive, pivotal point upon which turn all his personal claims and pretensions. Disprove this decisive point,—take away this "Great Master" story,—show conclusively that TK's time, during these thirteen months, was occupied otherwise than as he states,—that it was impossible for him to have spent nine hours daily with his so-called "Great Master,"—and it becomes clearly impossible that there could be any foundation whatever for his alleged contact with and instruction under his "master."

Once the *untruthfulness* of what he has to say *on this one point* is settled, it follows, as surely as day the night, that his alleged "instruction" and "training"; his personal experiences, claims and demonstrations; his assumed authority in and relationship to the Great School; his position as its "sole representative,"—*and everything he has ever written regarding these personal claims is* PROVEN AND ESTABLISHED BEYOND ALL POSSIBILITY OF DOUBT TO BE ENTIRELY IMAGINARY, A MYTH, A FICTION, WITHOUT ANY FOUNDATION WHATEVER IN FACT.

Now it so happens that before, during and following the time specified, *i. e.*, between July 21, 1883, and August 21, 1884, it is known definitely and has been established beyond all question, exactly how Mr. Richardson's time was occupied, and that *it was* NOT *occupied* as *he* states it was.

There is living to-day in Stockton, Calif., a gentleman, a Mr. Nutter, an old resident and highly respected citizen of that place. He is a successful and prominent attorney; a man of unimpeachable character and reputation. He has practiced law in Stockton since 1885. He worked with Mr. Richardson daily for a number of years. The two studied law together; took their examinations together, and following their admission to the Bar on Nov. 10, 1885, they formed a partnership and for several months thereafter practiced law together.

Upon the basis of these facts, Mr. Nutter knew Mr. Richardson, knew him *intimately,*—as intimately as an association of from sixteen to eighteen hours daily would make possible.

Now Mr. Nutter states unqualifiedly that Mr. Richardson and himself were together daily during the entire time in which TK *says* he spent nine hours a day with his imaginary "master." Mr. Nutter states further—and the Court records in Stockton sustain his testimony—that he and Mr. Richardson were engaged at that time as deputy County Clerks, that in this capacity they worked together from 9 a. m. to 4 p. m. daily. Mr. Nutter further declares that from 4 p. m. to about 11 p. m., and from 5 to 9 a. m. *daily* he and Mr. Richardson read law together in the latter's home.

In this manner there is established for Mr. Richardson an absolute alibi which proves conclusively that the statements which he makes regarding the matter of a personal instruction and "initiation" are entirely fictional *and untrue.*

The above is, of course, the most central, important and vital fact to be established, and whatever additional time may be given to an analysis of TK's autobiography can be but supplementary—of interest only as "A Study in Psychology,"—an enigma in the realm of human intelligence. He represents himself as yielding a powerful influence among the important men of the political, business and financial world. He runs for local superintendent of schools and refers to it as "years of political activities and ambitions on the Pacific Coast." In a letter dated Jan. 23, 1914, he writes:-

"There was a time in my own political life when it became necessary for me to determine whether I could render a larger service to humanity as *Governor* of a great Commonwealth, or as the obscure representative of the Great School.

"By a chain of events, I had become the pivotal center about which revolved the destiny of the Democratic Party on the Pacific Coast, and this had come about without any desire, ambition or political effort on my own part; nevertheless the responsibility of determining the question rested *upon me alone.* I went before the convention and made a careful address, asking that my name be withdrawn and that of a young friend be substituted. This was done and by thus throwing all my political influence on the side of my successor, he was *elected* by a splendid majority."

Another illustration of this "tendency" appears in Bv. 4, p. 164:

"When the time comes, if this is before my work here is finished, I shall hope to give to the world some of the *advanced* methods of therapeutics known to the Great School a[illegible]

Friends. It will then be for the world to answer as to whether these are 'better' than the methods of Christian Science, or Christian Metaphysics, or the Emanuel Movement, or Nature Cure, or the Regular Physician, or the various other methods now in use. In my own best judgment, the methods of the Great School are *immeasurably* superior to those of any or all the other systems of treatment combined; but there are no doubt, many who would not trust my judgment in a matter of so much importance. *I cannot blame them.* In truth, *I heartily commend them.*"

From this, one would hardly imagine disease and sickness in TK's family. As a matter of fact, however, TK himself for years complained almost constantly of *indigestion, back ache, sleeplessness,* etc., and *resorted to drugs and medicines practically all the time.* Few physician-students ever came to "know" him or even to learn of his physical disorders who did not furnish or prescribe for him some new remedies.

* * * * *

We herewith present a list of the names and initials by which TK was known to and spoken of by his intimate students and friends: TK, E B, J E R, U J, G M, Elder Brother, Tack Hammer, Chief Tack, Uncle John, General Manager, Grand Master, Dr. E. J. St. John, Wamhas, Zanoni and Iben.

CHAPTER VIII

Masters and Masters

1. What *tangible evidence* can you offer as to the *existence* of the Great School at the present time, and of its existence during the long periods you claim for it?

2. What tangible evidence can you offer that it sent Masonry forth into the world?

3. Where are the records which you mention, and how were you convinced as to their authenticity and great age?

—*Life and Action,* Bv. 1, p. 11.

"The only '*tangible*' evidence I have to offer you at this time, or to any other man, is *myself.*"

—TK, in *Life and Action,* Bv. 1, p. 13.

Speaking of pre-judging the *existence* of the "Great School" one prominent instructor wrote as follows:

"The spirit was illustrated by the reception accorded 'The Great Work' by two clergymen to whom I had presented the book, both good and rather liberal men. One declared that if he had the knowledge suggested by the author he would 'shout it from the housetops.'" The author did not so shout it, but rather concealed his identity (for specific reasons), ergo, he *could* not possess the *knowledge.*

The other simply said he "doubted entirely the *existence* of the Great School. * * * * A very large interest must continually turn on the question of

the *existence* of the Great School."—Bv. 1, No. 2, pp. 5-7.

Proving the Great School's Existence

"Either such *men* exist, or they do not. The *fact* of their existence, if they exist at all, should be demonstrable. *How* that demonstration should or could be made, would be a serious question intimately involved *with* that of their existence *and powers* per se.

Admitting or proving the existence of the real Master, the existence of the Great School becomes merely a question of aggregation and association."

—Bv. 1, No. 2, p. 16.

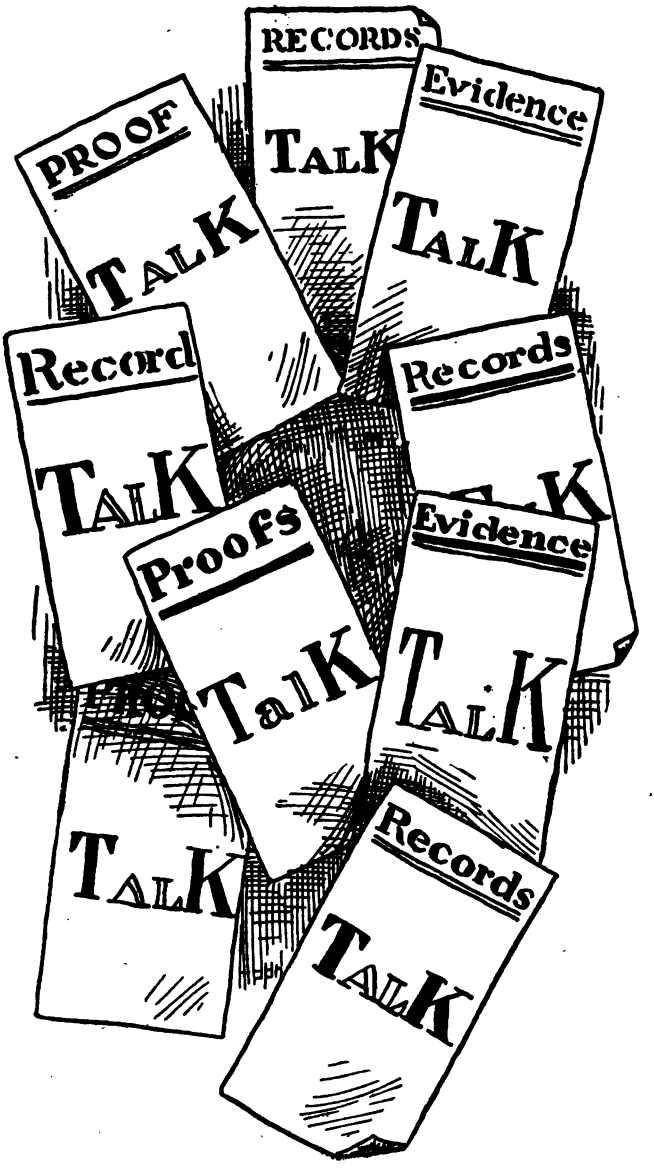
The "Great School," A Failure All Down the Ages

"They have the records of all the past ages to draw from. In those records may be found many forceful examples and illustrations wherein the best efforts of the Great School have resulted in failure, or in success of so qualified a nature as to spell 'failure' when compared with the original ideals and designs which the Great Friends have had in mind.

"No more forceful illustration of all this could be found than in the life and ministry of the Master, Jesus." —Bv. 1, No. 3, p. 24.

Taking No Chances this Time

"This present and latest effort of the School was planned many years before its active inauguration. It was based upon the experiences of the past ages of effort, and as might readily be anticipated, *every* se *of the contemplated Movement was given the*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most careful, thotful and exhaustive consideration, and the methods of procedure to be followed were wrought out with the utmost exactness and detail."

—Bv. 3, p. 63.

TK Chosen

"Through a combination of conditions and circumstances which some might call fate, others luck, others good fortune, others destiny, but which I shall not attempt to name or explain, it has been a part of my experience to be chosen by the School of Natural Science to undertake a definite and specific work in this country."

—TK, in Bv. 1, No. 3, p. 24.

To Protect the World from Imposition

"There are fifteen additional 'Marks' or 'indices' of the real 'Master' stated in the same chapter. They are all equally clear and unqualified. The purpose of the Great School in giving this definite and important information to the public in this particular manner and form was to enable honest and intelligent students and inquirers to have at command the simple and unqualified data which would enable them, at any and all times and under any and all circumstances: *To determine the TRUE from the false and thus protect themselves from imposition and from falling into the hands of charlatans, fakirs and frauds who advertise themselves to the innocent and the unsophisticated as 'Masters' and as 'Members' and 'Representatives' The Great School.*"

TK, in Bv. 1, No. 5, p. 23.

Danger of Being Imposed upon and Misled

"In these days of psychic inquiry and wide general awakening to the possibilities of definite knowledge in the realm of things spiritual, there are "Teachers" and "Instructors" and "Guides" and "Masters" waiting at every turn of the road. In this age, as in every other, there are impostors, pretenders and charlatans who seek to turn the spirit of inquiry to their own selfish gain. And because of these impostors the honest inquirer and seeker after spiritual light is in constant danger of being imposed upon and misled." —TK, in Bv. 1, No. 5, p. 24.

People Deceived and Exploited by Masters

"The old saying—'Nothing can be concealed from him who knows' has not a trite, but a very deep meaning. 'Occultism' has become a fad and the very name raises curiosity to the highest pitch. People flock together like a lot of gossips at a 'quilting,' just bursting to hear the latest lingo or the most astonishing secrets, and they are told to 'Take a Mantram' as they would be told to 'help themselves to the preserves.' These people are *deceived, exploited, robbed and finally discouraged.*" —Bv. 1, No. 4, p. 29.

People Pay Liberally for Being Humbugged

"There is, moreover, at all times a 'running after' these teachers by the multitude, generally with the expectation of finding a 'short-cut,' a desire of 'climbing up some other way,' so as to avoid self-control and personal effort to which I have referred. It is here

that the charlatan sees his opportunity and gets in his work. *People pay liberally for being humbugged.*"

—Bv. 1, No. 2, p. 4.

Fakirism Past and Present

"The middle ages were not more full of 'Soothsayers,' 'Astrologers,' 'Adepts,' 'Magicians,' and the like, than is the present age with 'Mediums,' 'Healers,' 'Leaders,' and 'Official Heads,' who for a 'sufficient consideration' can be *induced* to take your money, 'Give you a Mantram,' 'lead you into the silence,' and land you on the stool of repentance or in the madhouse, and then dodge the law by shifting, with another *nom de plume,* to another parish. They are shorter-lived now than formerly, on account of the newspapers and prying reporters; but the psychological exploitation of to-day is equally popular and successful with the fakirism of all the past, and *the people just* BEG *these fakirs to take their money.*

—Bv. 4, pp. 262-3.

On Judging True Masters

"*There must be an absence of ambition, greed, selfishness, pride or any ulterior motive.* THE MAN AND HIS WORK MUST AGREE, *thus revealing 'consistency, coordination, completeness and harmony'.*"

—Bv. 1, No. 4, p. 29.

CHAPTER IX

What Is This "Great School?"

"It matters not who the individual may be, or what are the claims he makes. His actual life and conduct are the basis upon which he must be judged."

—TK in Bv. 1, No. 5, p. 25.

What is this "Great School"?
Whence came it?
Who are its representatives?
What is it all about?
Has it any real existence?
Who knows anything about it?
What has it done?
What has become of it?

If you have read and remembered what TK has written about it, you yourself will know as much concerning its *existence* as anyone else, and so far as his personal relationship to a Great Spiritual School of Light, it is all a beautiful fiction. If he is a representative of *any* spiritual school at all, it is the Great School of Spiritual Darkness.

TK himself tells us that he came from a numerous family, practically all members of which were or are spiritualists; that many of them were mediums, and that he himself tried for a number of years to become a medium. He states also that as a result of the mediumistic process one relative developed into a serious nervous condition, another became insane, another

obsessed, while still others were unfavorably influenced in various ways.

Evidence exists which proves conclusively that he was in the habit of consulting mediums, even up to near the time he wrote *"The Great Psychological Crime,"*—against mediumship and hypnotism.

There can be no question but that TK himself has been a medium for a number of years, and subject to spiritual influences and impressions. Not only this, but the evidences in his life suggest that he was just the type of intelligence to readily co-operate with and lend himself to the direction and will of dishonest and unscrupulous spirit guides and controls.

As to the origin of his "Great School," it appears from an abundance of his letters to Florence Huntley, that it began in veiled hints and suggestions to her, to the effect that he (TK) was in touch with a spiritual school of some kind. These letters bear further evidence that as she became *impressed* with this thot, and questioned him, he found it necessary to amplify the original hints until in the course of five or six years, and as their love relation grew, she came to accept his stories as the living truth. As time passed, in order to strengthen his position and prospects in her mind, and in order to establish his influence over her, he began posing as a "master." From the entries in her diaries, it appears that this influence and power which he sought to exercise was unquestionably *hypnotic;* in other words, in order to accomplish his designs he was, either consciously or unconsciously, resorting to what all occult writers describe as *Black Magic.*

In due time in the course of his letters to Florence Huntley, he introduced the word *great,* thus referring to his imaginary school as a GREAT School, and thereafter spoke of it as such. In a veiled way he spoke also of his "master," who in due time, became a *Great* Master, and following this, in the course of evolution, other imaginary "masters" came into the occult tales he wove into his "love" letters.

Thus with proper suggestions, stories and hints, and belief in the honesty of his intentions and claims, the "existence" of his "Great School," his Great Masters and his own "mastership," etc., etc., it gradually became *impressed* upon Florence Huntley's mind as a *reality.*

In 1894, Mr. Richardson persuaded her to come to Chicago to live, and for several years thereafter, she lived in a single room in the Leland Hotel. During this time she wrote her *"Harmonics of Evolution,"* and helped out on her living expenses by selling insurance and stock offered by various Masonic Insurance "Associations" the "master" was engaged in floating from time to time.

Under the *impression* from TK that she was, with him, destined and chosen by the "Great Masters" of his "Great School" to represent their interests in America, she readily yielded herself to the belief that they should inaugurate a modern metaphysical crusade of some kind. Thus it came about that Mrs. Huntley in her meetings with people in a business way, took occasion to try out certain individuals with some of the "spiritual" ideas which she was in the habit of discussing with her "master." In this way, in

time, she succeeded in *impressing* two or three people sufficiently to get them to express a willingness or desire to meet the "modern master of the law." As a result, a meeting was usually brot about between the new prospect and the *Great* One.

By 1899 her book *"Harmonics of Evolution,"* explaining just how often and when to love wisely, "as well as *well,"*—was published. By that time, thru Mrs. Huntley's efforts, a half dozen or so people had been *impressed* to believe that what she told them of TK's stories was too true to be good—that he was as one "born out of due time," a sure enuf, simon-pure, flesh-and-blood "master," and that he had not arrived a day too soon to save mankind from being humbugged by the horde of spurious "masters" already doing business in Chicago and elsewhere.

Furthermore, this little group were duly impressed to believe that Mr. Richardson and Mrs. Huntley were soul-mates; that they had made this scientific demonstration, and were therefore equipped by Nature, to become teachers and messengers to mankind. If the "little band" of students knew anything at all of the existence of Mr. Richardson's wife and child, they probably got the information in a way to mislead them as to the truth, so that they paid little or no attention to the true situation.

Thus, TK's "Great School" had its beginning. He became the "sole representative," the center, the head, the tail light and speed indicator. And thus under the strong, swaying influences of false *impressions,* Florence Huntley innocently lent her brilliant intelligence to the domination of an unprincipled schemer.

During these early years of his "Great School's" existence, TK got considerable practice in the role of a "master." He discovered many tricks of psychology, learning how to meet, handle and properly *impress* different types of men.

In the weekly meetings which were inaugurated and carried on for several years, he learned things which later on became his stock in trade. Out of these few followers and such as were added from time to time, he evolved and tried out new hints, suggestions, stories and poses, until in 1909 when he launched his magazine, *Life and Action,* he had accumulated considerable "personal experience" in his new line, and a great many practical ideas about the "master" business. He had developed many new designs in psychological hood-winks, had invented many a new occult hook and had discovered and worked out as clever a line of intellectual and moral bait as ever were cast into the surging sea of humanity. He knew too, how to set and trip his own make of spiritual trap in a way that amazed most of his competitors.

Thus step by step, he made his "scientific demonstrations," and got his spiritual eyes open to the best methods for carrying on the business which he so aptly termed his "Great Work." He had really reduced the practice of occult grafting to a science. He had elevated this science to the dignity of a profession. He demonstrated that the master business can be made to *pay,* purely by a system of personal *impressions,* based solely upon faith in an *honesty* which did not exist.

By the time he started his magazine, TK already had a nice publishing business and had collected prob-

ably a hundred thousand dollars on the side. He had built up an imaginary "Great School" in the minds of a number of his readers, and they had been impressed to look to him as the sole representative and proprietor. He alone possessed full power to use it, advertise it, clothe and exploit it; run it or ditch it, just as he might see fit.

On the physical plane he had drawn about him a few people whose names he used in his writings as fully endorsing his "mastership." None of these could have sworn whether he was a master or a mummy, but they had his *word* for it, and *believing* implicitly in his *honesty,* permitted themselves to be deceived and misled.

Instead of offering any proofs of his "mastership," he took the negative side of the question and left with those who might be interested, the burden of proving that he was *not* a "master"! When any new inquirers asked him for evidences of the *existence* of his "Great School," he turned his hand and in a way not to offend human intelligence, said simply: "There are people whom I have admitted to studentship. They are students *in* the Great School. How could they be students *in* a Great School if there were no Great School? The *existence* of these students is proof positive of the *existence* of my Great School.

Is it not so?"

And it was not so.

The remainder of TK's evidence of the existence of his school consisted of stories, hints and suggestions. These stories, etc., played more or less hypnotically upon the susceptible imaginations of those who wished

or demanded something "tangible" to believe and think about, and in time the objects, happenings, places and personages which figured in TK's spiritual tales, took on the nature of reality, very much as Santa Claus is a reality to children.

TK was supposed to have a number of "masters" assisting him with the management of his "Great School": there was the "Great Master," the "Great Chinese Master," "Master Alamo," the "Beloved Master,"—*for the ladies to pray to,* and a host of lesser lights for emergencies.

Whether TK believed what these spirit guides told him or not, it would be just like him anyway to brag on them as being GREAT ones, just as he boasts of his former imaginary escape from being Governor of California, his $30,000.00 a year income, his cats and other accomplishments. Anyway, he frequently described his masters' robes, their eyes, their whiskers and little mannerisms, until in time a number of students called them by their first names and imagined they could recognize them off hand if they should ever get an opportunity to give them the "once over."

CHAPTER X

The Indo-American Book Co.

Harmonics of Evolution was published in 1899.

The Great Psychological Crime in 1903.

The Great Work in 1906.

Up to 1907 it was believed by the students, and TK himself encouraged this belief at every opportunity, that the Book Co., had not done so well, and it was during this year that plans were laid for the "extension of the work."

The Plan Proposed

"The Indo-American Book Co., is the agency thru which the School of Natural Science has undertaken to reach the world. It was organized and to-day exists solely for that purpose. This agency *can be supported and its object secured.* By aiding and supporting this agency, we may in the only legitimate way possible uphold the hands of the Teacher (TK) and further the Great Work in this country.

"It is therefore herein and hereby *proposed,* that as many of us as can do so and desire to co-operate in the Great Work, and aid the School of Natural Science in its educational extension work, agree together to purchase from the Indo-American Book Co., each month, one set of the three books, each (more or less as he feels able or inclined), and present them *as a gift* to some individual or library, or other institution where he believes they will do the most good."

I now quote you a paragraph which tells the whole story as plain as day:

"By aiding the work, we many become co-workers with the Teacher, in a modest and acceptable way, and so enable him to devote his entire time and energy to the furtherance of the Work. It would be a shame to offer him 'charity,' in the ordinary meaning of that term; and he cannot accept 'remuneration' nor become a 'pensioner' even upon those who would esteem it a sacred privilege to 'give'."

Who, then or *what* was the Indo-American Book "Co."? The Indo-American Book "Co." was simply another business-name for John E. Richardson. It was not a "Company"; it was never incorporated. TK was the sole owner; he alone dictated its policies and grew rich on its profits. To call himself a "Company" was strictly in line with his regular method of false-facing the various "departments" of his "GREAT Work." Few would suspect the above facts, for throughout his writings and in his personal interviews and correspondence, TK always referred to the Book "Co." as if it were a thing separate and apart from himself, as for instance, (Bound Vol. 5, p. 209):

"It was because of this fact that I was led to recommend to the Indo-American Book Co. (himself) the publication, or circulation of M. Notovich's book, "The Unknown Life of Jesus Christ"—after disclaiming any definite knowledge on the subject. And while the Book "Co." (TK) has made its (TK's) disclaimer as suggested," etc., etc.

This is but *one example.* A hundred might be quoted.

In the spring of 1909, *"The Indo-American Magazine"* was launched.

With its second issue (Sept. 1909), the name was changed to *"Life and Action."*

The three principal books published by the "Company" were known as the "Harmonic Series." The first of these, "Harmonics of Evolution," was published in 1899. Thus TK's publication work *began in 1899 and continued to April 1st, 1916.*

During all these years, TK foisted the idea, and it was universally accepted and believed to be true by all his followers intimately associated with the work in Chicago, that,

1. The Book "Co." up to 1912 had never paid running expenses.

2. That in 1911, the "Co." ran behind $6,000.00, which sum (according to report made to the Board of Assessors, Cook Co., Ill., April, 1912) had to be made up in order to keep the "Co." running.

3. That when in 1912 the Book "Co." began showing a "small margin above running expenses," every dollar of the revenue therefrom was devoted to the extension of the "work." *

From the very beginning, TK planted the idea, watered and cultivated it, both in conversation and in all his writings, and made it clear and definite, that no part of the "Great Work" would or could ever be used for money making or grafting of any kind.

In Bound Vol. III, *"Life and Action"* for 1912, p. 59, third paragraph, TK says:

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*The "small margin" here referred to amounted to $000.00 in TK's favor for the year of 1912.

"However unbusiness-like it may appear, we are, nevertheless, *not* handling and selling books *for the sake of making money.* Our primary and impelling motive is *educational.*"

So clearly, regularly and persistently was the poverty idea passed around that even in the latter weeks of TK's program, and up to his exposure in March, 1916, not a single student except his private stenographer knew or even suspected but that he was living almost from hand-to-mouth, and in constant need of funds with which to carry on his "work." Not one would have imagined the incredibly large sums of money he had on deposit in various banks at that very time.

Up to October, 1911, the I-A Book "Co.," besides publishing "their" own books, did a general book business. TK's income at that time, and for several years previous thereto, was from various sources:

1. Publication of the "Harmonic Series," and several other books which he owned.

2. The magazine, *Life and Action.*

3. New Thot and other liberal books which his "Co." handled.

4. Individual, regular, monthly contributions to pay for imaginary stenographers, office help, etc., etc.*

*Exactly how many "Friends" were contributing regularly to this graft is not known. It is known that one Friend sent $250.00 monthly for a long time. Another sent $70.00 per month. Examination of the records shows that still another Friend, a Mr. T—, in 1910, sent a check for

5. Donations to a "Gift Account Fund" from which books, magazines, etc., were supposed to be supplied free to the poor and aged.

6. Purely personal cash gifts "for the good of the 'GREAT CAUSE.'"

7. Gifts—cash and otherwise—from "Friends" for his own "personal use."

It has been stated that it was generally understood by even the most intimate students and employees in TK's "confidence," that up to 1912, the Book "Co." had failed to meet its own running expenses.

Let us now figure with figures:

Up to April 1, 1916, there had been published and sold the following number of copies of the "Harmonic Series" in *cloth* binding:

Harmonics of Evolution, 19,000 at $2.00 each, $38,000.00.

Great Psychological Crime, 16,000 at $2.00 each, $32,000.00.

The great Work, 24,000 at $2.00 each, $48,000.00.

Total number of copies, 59,000; total value, $118,000.00.

Of the above total amount, the following table shows the sales of the "Harmonic Series" from Jan. 1, 1912, to Jan. 1, 1917:

$1,000.00. TK promptly suggested that this amount also be used in the same manner—as salary for an imaginary stenographer. It is needless to say just how any of these contributions were really "applied."

1912	$8,589.70
1913	7,717.99
1914	7,412.62
1915	8,320.61
1916	7,597.03
Total:	$39,637.95

Or a total of 19,682 copies in *cloth* binding.*

To make these figures stand out more forcefully, let us call it an even 4,000 copies per year. This then will account for 20,000 of the total 60,000 copies published.

WE NOW HAVE 40,000 COPIES ($80,000.00 WORTH) TO ACCOUNT FOR, AND THESE 40,000 COPIES COULD HAVE BEEN PUBLISHED AND SOLD ONLY IN THE PERIOD BETWEEN 1899 AND JAN. 1ST, 1912.

With this one fact alone before us, can any mind imagine how the Indo-American Book "Co." could have possibly failed to meet its running expenses up to 1912?

Keeping in mind the fact that TK sold in eighteen years over $130,000.00 worth of the "Harmonic Series" alone, we must not forget that this represented

*Besides these 20,000 copies in cloth at $2.00 each, there were published during the five years indicated, 3,000 copies in morocco binding which sold for $3.50 each, and 200 copies of the "Three-in-One" at $12.00 each, giving us an additional sum of $12,900.00.

but a small part of his income. We are reminded that his "Company," i. e. himself, had several other sources of income:

1. He published a great number of other books besides the "Harmonic Series."
2. Up to September, 1911, he did a general book business.
3. There were magazine subscriptions.
4. There were generous contributions—monthly and otherwise.
5. There were remittances to "Gift Account Funds."
6. Checks and cash for "personal use."

In handling contributions and contributors, TK had a system that so effectually covered up his operations that in the majority of instances, practically no one but himself and the giver ever knew anything about the transaction. For instance, "gifts" could best be given and accepted in "confidence," and where a sum of any considerable amount came thru the Book "Co.," TK, by means of his clever "personal" letters took care to "educate" the new "Friend of the Work" so that all future contributions for the "Cause" were thereafter sent to him *direct,*—and if possible in *cash,* if he could make them see it that way. This was just a little "precaution" so there would be no canceled checks or other means of identifying the transaction in a way that might sometime "embarrass the Great School," i. e. TK. It was not an unusual thing for contributions in sums of $100, $300, $500, $1,000, to be sent to TK, and they always came at a time when his "Great School" was sup-

posedly "sorely in need of funds" to carry on some imaginary "educational" project, etc., etc.

From this it will be seen that no one may ever know exactly the extent of his financial operations, but when I tell you that those operations cost one man alone nearly a quarter of a million dollars in cash, to say nothing of over ten years of his time: that TK had *many* wealthy and generous "Friends" on his list and knew how to work them with his "Great Work"—who of us can imagine *the number of hundreds of thousands of dollars he must have "made"* out of his Great-School graft?

* * * * *

Perhaps the one thing about the Book "Co.," that impressed more people than anything else was the apparent amount of "charity" work it was doing—especially the *tens of thousands of books and magazines* that were annually being distributed free to the poor and aged, to prison libraries, etc., etc.

The particular *kind* of "charity" here represented was certainly a clever and original innovation. It illustrates a unique business sagacity that enabled the Book "Co." to not only get a great amount of credit and valuable advertising out of its "charity," absolutely without cost, but at the same time make a *profit* on its "gifts."

To understand just how this unique system of "charity" worked itself out, it will be necessary for you to know that there were at least three *known* separate and distinct "Gift Accounts."

RECORD OF GIFTS RECEIVED 1914

RECEIVED					PAID OUT				
May	21	..R.H.W.....	4						
June	2	J.R.L.	22						
Sept	2	H.G.C.	100						
	3	F.R.	4						
	4	M.D.G.	10						
	8	J.F.L.	25		Sept	9	A.H.W. sub	1	
	11	C.H.W.	2			15	H.V.A.P.	3	
	14	I.H.R.	1						
	15	E.M.P.	2						
	18	Mrs.M.R.	1						
	22	J.R.	10						
	25	A.H.M.	1						
	29	T.W.B.	100						
Oct	12	L.S.L.	1		Oct	19	Sub.and Books drawn	4	
	13	C.C.P.	1						
	14	N.B.C.	1						
	16	H.V.A.P.	5						
	19	W.N D.	7						
	20	Dr.B.	10						
	21	H.W.B.	2						
	21	C.E.D.	1						
	23	M.E.D.	3						
	29	Mrs.P.	1						
	29	L.H.	100						
Nov	2	M.L.J.	20						
	3	J.F.L.	25						
	8	T.W.E.	1						
	10	A.H.P.	2						
	25	L.G.S.	10						
	27	B.G.Co.	3						
	27	T.W.B.	100						
	30	H.W.W.	5						
Dec	8	G.N.	15						
	10	A.W.E.	1						
	11	H.W.R.	3						
	19	Cash	5	50					
	21	W.F.H.	1		Dec	31	To close Account...	$ 598	50
			$ 605	50				$ 605	50

Total profit to TK from the Book Co.,for 1914, $5,500.00
This included the above "Gift Account" fund of 598.50

No record is given for the first five months,or up to May 21st.

From this "Gift Account" books and magazines were supposed to be furnished "free" to all who were to poor to pay. Total "Gift Account"for two years $1,925.25, Total paid out for two years:$9.00. Total to Tk:$1,916.25

RECORD OF GIFTS RECEIVED 1915.

RECEIVED					PAID OUT				
Jan	13	T.T.	500						
	13	M.S.F.	1		Jan	15	Sent "G.W." to M.E.S.	2	
Feb	5	A.W.E.	20						
	13	J.A.	1						
	17	B.B.B.	2						
Mar	5	Mrs.F.	20						
	5	J.F.L.	20						
	24	A.H.P.	1	75					
Apr.	7	J.W.H.	5						
	22	I.C.J.W.	3						
May	3	G.F.S.	2						
Aug	11	Mrs.E.H.	3						
	23	E.D.	2						
Oct	12	S.P.L.	3						
	16	T.W.B.	500						
	18	L.H.	50						
	18	Dr.E.L.H.	1						
	21	A.H.P.	6						
Dec	10	E.M.P.	2						
	15	F.K.S.	1						
	14	M.C.	10						
	13	O.W.	10						
	14	J.A.L.	25						
	"	E.M.	2						
	"	F.K.S.	1						
	"	Mrs. G.	2						
	16	T.J.C.	20						
	"	Mrs. P. W.	3						
	"	M.J.C.	5						
	17	J.J.	10						
	"	C.H.P.	1						
	"	C.P.	10						
	18	G.E.S.		50					
	"	A.C.E	5						
	"	C.E.	1						
	20	J.C.S.	12	50					
	"	A.J.M.	5						
	21	S.M.K.	5						
	"	R.M.D.	20						
	"	C.J.M.	2						
	22	H.L.K.	1						
	"	A.H.P.	5						
	24	J.F.	10						
	"	Mr.& Mrs.H.J.	5		Dec	31	To Close Account	$1,317	75
	"	S.P.L.	5						
			$1,319	75				1,319	75

Total profit to TK from the Book Co. for 1915, $4,938.00
This included the above "Gift Account" fund of $1,317.75

1. A graft "fund"—plain and original—into which went all remittances "for the Gift Account." This fund went annually into TK's pockets. For instance, only $9.00 worth of books were charged against this fund in two years, 1914-15, while $1,916.25 went into TK's profits. See plates for details.

2. A fund of about $200.00 out of which books for certain libraries were paid for.

3. The real and genuine "Gift Account Fund" provided by a noble and generous Friend, and against which was charged *all* books and subscriptions *supposed* to be "gifts" *from the Book "Co."*

It will be seen that TK, i. e. the Book "Co.," bore absolutely no part of the expense connected with these "gifts," but actually made the regular profit on each and every "gift" book and subscription "he" *gave* away! In fact some unusual charges often went against this catch-all "gift account." For instance on April 21, 1914, Dr. B. wrote the Book "Co." for four copies of his own book, *"A Study of Man."* Dr. B. was at the time Assistant Editor of *Life and Action,* and had held this position without salary or other remuneration for over five years. He had also contributed a half dozen or more books which had added many thousands of dollars to TK's bank account, and for which not a cent of royalty was paid by the genial and "generous" TK. Under these circumstances one would naturally think that any books asked for by Dr. B. would have been furnished without even so much as thinking of charging for them. But when this request for four copies came,

the item was promptly charged to the Gift Account, at full price, $6.00.

Again, on Nov. 19, 1915, TK himself wrote from Pasadena, Calif., for two sets of the Text Books ($12.00) "for my own use"—and ordered them charged to the "Gift Account." Can anyone imagine the moral deformity of a "master" who would thus betray, abuse and misuse the confidence of so true and loyal a Friend, as TK did this man who was paying all the "charity" expenses of his Book "Company"?

When you study TKs' writings after knowing the hitherto hidden side of his nature, it seems that his tendency has always been to exaggerate everything, and to do so to such an extent that the exaggeration becomes what appears to be deliberate and intentional deception and misrepresentation. In *Life and Action* many examples of this kind are found smiling good-natured smiles at the real *facts:*

"THE DEADLY PARALLEL."

In 1914, TK in *L. & A.* (Bv. 5, p. 121), says:

"It may, perhaps, be a matter of interest as well as information to our many readers, to know that during every sixty days we *give away* to the deserving Friends of the Work who are in need, all the way from 6,000 to 10,000 copies of our various publications, *including* copies of *Life and Action.*

Let us examine this "comparatively small fraction":

1. It was never TK's policy or practice to "give away" anything.
2. In 1914, there were printed 40,000 magazines. 25,000 of these went to subscribers, exchanges, etc., leaving about 15,000 for sample copies, back numbers and bait for selling the Bound Volumes.
3. In the same year, were published not to exceed 15,000 books.
4. Total number of both books and magazines for 1914,—55,000 copies.

"This statement is made as a simple statement of fact, and in no sense in the spirit of boastfulness; for this represents but a *comparatively small fraction of* the labors of the Great School in behalf of 'those who need.'"

? *How then could TK or his "Co." (himself)* GIVE AWAY *from "6,000 to 10,000 copies" during every sixty days?*

As an illustration of TK's keen sense of "humor," the following paragraph from the annual report of his Business Manager for this same year, 1914, is exceedingly illuminating. Please note the almost reckless generosity with which these subscription blanks, price lists, etc., were distributed.

"In connection with this report permit me to say, we have sent out during the year past about 60,000 pieces of Literature, in the form of CATALOGS, INSERTS, SUBSCRIPTION BLANKS, LOOSE LEAVES, PRICE LISTS, MASONIC LEAFLETS AND LEAFLET OF ALL OUR PUBLICATIONS."

In *L. & A.*, Bv. 5, p. 314, TK says:

"We cannot close this brief report without expressing our profound thanks to those splendid and generous souls who have made it possible for us to send out, free of all cost to the recipients, over 42,000 *books and magazines*" during the last year. These *books* are constantly going to libraries, and to those intelligent and hungry souls who find themselves unable financially to purchase them."

This "over-42,000-books-and-magazines" is the same "between-6,000-and-10,000-copies-every-sixty-days" mentioned in the preceding paragraph. And in the light of the above explanation and statement of facts, TK's "42,000" begins to look pretty much like a shrewdly hidden hook for more funds for his "Gift Account" graft.

In *L. & A.*, Bv. 5, p. 371 (1914), the "master" says:

"We are working under many handicaps because of intense opposition and antagonism, but if every subscriber will renew his subscription and if he will try to secure just *one* other subscriber," etc., etc.

This little spiel never failed to spur the "Faithful" into more speed, and was always good for a few extra dollars that otherwise might never have seen the inside of TK's always capacious pockets.

In *L. & A.*, Bv. 5, p. 371 (1914), the astute TK says:

"It may interest our readers and friends to know that *we* are placing a free copy of this magazine in every prison of the United States. It will also be to them a source of pleasure to know that as fast as we can do so, *we* are placing a copy of "Harmonics of Evolution," "The Great Psychological Crime" and "The Great Work" on the shelves of all these penal institutions absolutely free of charge to them or the State."

1. The records show that only 36 penal institutions were communicated with.

2. Only 14 out of the 36 accepted the offer of books.

3. Only 10 accepted subscriptions.

4. The entire expense if met by the Book "Co."—TK, would not have been more than $30.00.

5. Both subscriptions and books were, however, in every instance charged to the "Gift Account" and *paid* for at the regular retail rates—$94.00.

And probably only TK himself will ever know how many wealthy bankers, brokers and business men and women of means were sending in big and regular checks to be used in carrying on his fictitious "Harmonic" penal crusade.

Again, Bv. 5, p. 372 (1914):

"Besides these free gifts of books, we are continually giving to those who are crippled or aged and are unable (owing to financial reverses) to purchase copies for themselves. These free gifts to our unfortunate Brothers and Sisters sap our financial vitality to the utmost," etc., etc.

Take this for what it may be worth to you. The "master's" total dividend from his Indo-American Book "Co." for 1914 was just $9,301.90, without his turning a hand; and authentic Bank records show that this amount is *less* than half what TK spent for general living expenses the same year.

Bv. 5, p. 312:

"We do, however, give to libraries *all over* the United States our books and literature as nearly at cost as possible."

This giving "as nearly at cost as possible" is the nearest TK ever came to *giving* anything. But even here, the books were simply *sold* at half-price, $3.00, so that the "giving" really did not cost the "Co." a single cent, but even left a small margin of profit. In every instance the books were *paid for*, either by individuals, groups,—or, as a last resort, charged to the "Gift Account" *at full price*, $6.00.

As for "libraries all over the United States": There are about 5,000 all told, and so far as known, only 74 have the Harmonic Series.

A few more strictly modern innovations in connection with TK's Book "Co." and we are done:

1. The Indo-American Book "Co." is justly entitled to the great distinction of being the only "Co." on earth whose sole business was publishing its own advertising matter and actually *selling* that advertising at regular book rates: cash to retail customers and 30 days' credit, 25 per cent discount to the trade. Practically every book sold advertised something, and that something, in its final analysis, was the "master," TK.

The three "Text" books, or "Harmonic Series," announce and advertise, over and over again, in every conceivable manner and place, upon the slightest, or no apparent provocation—the new and modern "master" with a course of profoundly secret something-or-other in his poke. Literally hundreds of clever

paragraphs and sentences in these books invite, beckon and challenge the honest reader to "knock" at the imaginary door of TK's "Great School" and be tried for a secret "personal instruction." This is particularly true of "Harmonics of Evolution" and "The Great Work." And a "knock" frequently sold more advertising matter, i. e., *more books.*

The Lost Word Found was specifically intended by TK to be just what it is—an *advertisement*—and nothing but an advertisement—of "The Great Work." It *sold* for 50 cents.

The New Avatar is an attempt to identify TK as a new John E.-on-the-spot diety incarnate. The book is simply an *advertisement* for TK, and naturally he felt justified in recommending the book to all his readers—at $1.00 per.

"Modern World Movements" was written at TK's own request and was intended to be an advertisement to be sold to unwary Theosophists, which latter observation probably accounts for the significantly small number sold. The price was $1.00, including a free "Introduction" by the advertising manager, TK.

Bridging the Great Divide. This volume was intended to attract the attention of people interested in the work and records of the *"Society for Psychical Research."* TK bore all the expense of getting out this book, but to better hide the point of his hook while angling for members of the S. P. R., he arranged to have the *name* of another publishing concern than his own to appear as the publishers.

In *L. & A.*, Bv. 5, p. 312, TK says:

"As our readers know, we do not advertise our books to the public in glaring headlines."

It would appear from this frank admission that "glaring head-lines" is a kind of advertising that cannot readily be sold at regular book rates.

2. TK not only *sold his advertising,* but actually sold the *same* identical matter over and over again to the *same* people and—at advanced prices.

For instance, his readers paid $1.00 for two years' subscription—12 issues of the magazine. Then at the close of each year when the six current numbers were bound, many paid an additional dollar for the magazine in book form. Thus in two years, they paid $3.00 for two chances at the same material.

This would seem to be sufficient, but soon we discover TK offering for sale three new and separate books:

The Spirit of the Work.....$1.00
The Question Box, Vol. I..... 1.00
The Question Box, Vol. II..... 1.00

out of the *same* magazine material and actually telling his students they should come across with another three "bucks."

3. In the matter of securing personal helpers:

TK's ability, thru veiled hints and subtle suggestions and falsehoods, to mould to his will and service, those whom he chose, testifies to his knowledge of hypnotism and psychology, and his utter abandonment of all sense of morality, justice and right in the *use* of that knowledge.

Blinded by the impression that they were being "permitted" to assist in a "Great Work" for humanity, both men and women willingly and cheerfully placed their time, talents, means, honor and even life itself at TK's disposal. Such as he could use to further his secret, selfish schemes, he took; and holding them beneath the spell of his false, crafty intelligence, he bent them to the task of meeting and carrying out his cunning plans and purposes.

As an illustration: TK had in his employ for about six years, three young ladies. In 1910, one of these young women, believing implicitly in TK's honesty and that his Indo-American Book "Co." was really handicapped in its "educational" work, on account of lack of helpers, gave up $25.00 per week, came to Chicago, and offered her services. She was not a stenographer, but at TK's suggestion, she took the necessary training (at her own expense) and qualified for the position. She hurried thru the training as rapidly as possible, on account of (as she was led to believe) the great need of a stenographer, but upon starting to work at the Book "Co." she did not receive any dictation for about eight months.

TK's "Great School" had in its possession at this time and just a few doors from where the "master" lived in Oak Park, Ill., a large three-story residence. This building was the gift of a Friend of the "work," and three rooms of the ground floor were used as a temporary headquarters and office for the department of personal instruction. This arrangement left the house practically vacant. Under these circumstances, and in order to have someone on the premises all the

time, as the "master" explained, "to guard the secret work," it was arranged that the three young ladies in his employ as stenographers, should live at "234." This they did from January, 1911, to August, 1913, under the following conditions:

TK paid each of them $10.00 per week, and required each of them to pay him $9.00 per month rent. In addition to this rental, they were also required to pay the expenses of keeping up the house, as well as the water tax, light and gas bills, etc. They were released from paying *rent* some time in 1912, but continued to carry all the expense of keeping up the house.

After nearly three years under these conditions, one of the girls had drawn on her savings account until she had just $30.00 left. It was plain they could not continue under these conditions which did not even begin to pay their living expenses. A consultation was held and the three of them went to J. E. R. and told him the facts. He then requested them to make out a statement of the least they could live on and continue their work. This they did, and TK promised he would pay them "$20.00 per month extra out of his own money," but with the definite understanding that it was in *strict confidence,* and that they were to tell no one. He did pay the "extra" sum, from time to time, *but not regularly.*

Beginning with December, 1914, Mr. Richardson had his Indo-American Book "Co." pay each of these girls $15.00 per week, but with the distinct understanding that they should keep an accurate and itemized account of their expenditures, and at the end of the year if anything remained from their salaries

over their actual personal expenses, it was to be returned to "J. E. R."—John E. Richardson, alias "Uncle John," alias the "Elder Brother," otherwise heretofore favorably known as TK.

Kindly note in the above that

1. The "master" paid each of these helpers the enormous sum of $10.00 per week.

2. That out of this sum he collected $27.00 per month for rent, for rooms which would otherwise have remained vacant—$27.00 which would pay for a lot of halo polish or cream for his cats.

3. In December, 1914, this "Elder Brother" ordered the I.-A. Book "Co." (himself) to pay these girls $15.00 per week, but at the same time provided that out of this sum they should return to him at the end of the year all their savings above actual living expense.

Briefly reviewing the TK's book "Co.," we fix in mind the following facts:

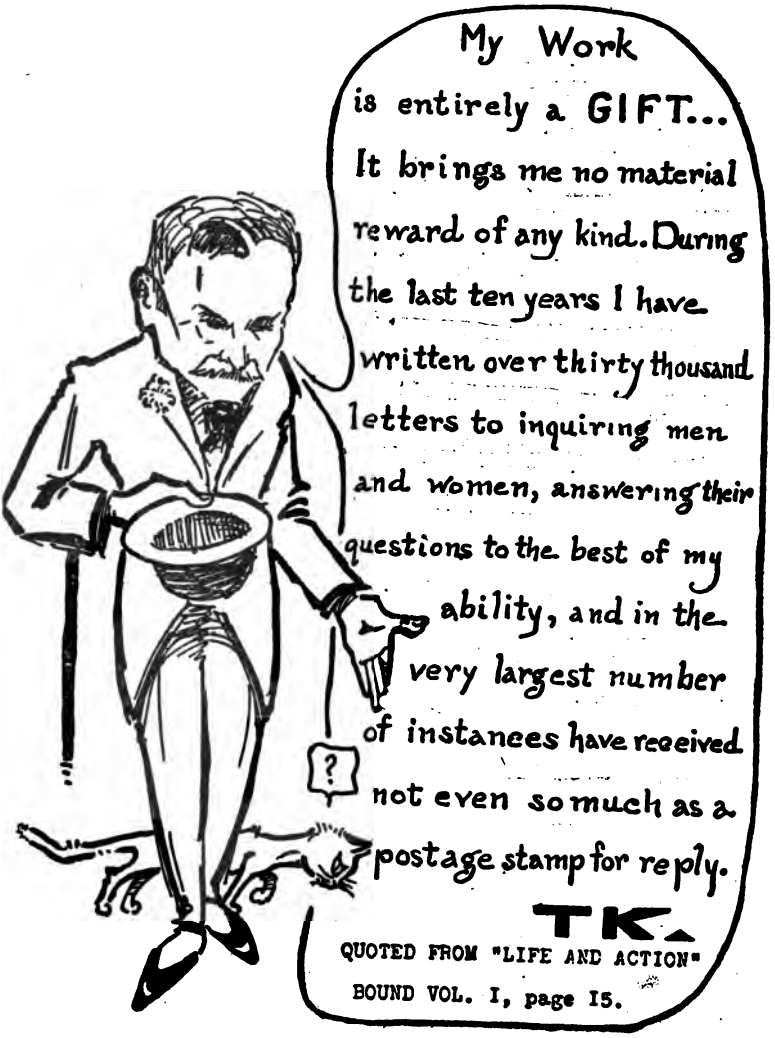
1. That the Indo-American Book "Co." and TK are one and the same.

2. That from Jan. 1, 1912, to Jan. 1, 1916, the total business of this Book "Co." amounted to $91,070.30.

3. That over $130,000.00 worth of the "Harmonic Series" were disposed of between 1899 and Jan, 1, 1916.

4. That besides profits on his magazine and many thousands of copies of other books, he obtained vast sums of money thru various other—channels.

5. That in *one instance alone* he secured sums which, including interest, amounted to considerably over $200,000.00.


My Work
is entirely a GIFT...
It brings me no material
reward of any kind. During
the last ten years I have
written over thirty thousand
letters to inquiring men
and women, answering their
questions to the best of my
ability, and in the
very largest number
of instances have received
not even so much as a
postage stamp for reply.
TK.
QUOTED FROM "LIFE AND ACTION"
BOUND VOL. I, page 15.
?

6. That it is simply impossible to estimate how many hundreds of thousands of dollars he must have accumulated.

7. That TK's much advertised "charity" was actually a source of profit, a dishonest bid for "business" and the meanest kind of betrayal of human confidence.

8. That from the inception of his Book "Co.," TK secured and held all his employees at, and even below the barest living wage. And be it remembered that the very nature of his work was such that he could not employ any but the most efficient, competent and trustworthy help.

With sponging his rent, his help, and practically all kinds of favors and services off of three or four hundred unsuspecting friends, and with business, profits, interests and "gifts" rolling into his coffers, it is plain that TK's greatest "great work" was working his workers.

Thus he built up his business; preaching and posing for profits—for years wringing additional profits out of the confidence of his helpers—and all this in the name of a "Great Work" and under the cloak of an assumed "mastership."

CHAPTER XI

The League of Visible Helpers

A really beautiful name—one that suggests many pictures of people clad in modest garments, going in and out among the hovels of the poor, carrying baskets of provisions and leaving everywhere words of wisdom, comfort, encouragement and good cheer. And to those who were actually engaged in *doing* this needed work, it was, as it must always be to every helpful soul, a *privilege* and *opportunity* that can be understood only by those who carry the idea into *practice.*

Nearly always where men and women come together in any kind of religious or philosophic movement, it is usually not long before something on the order of "charity" work is suggested. The energies of certain members appear naturally to seek and demand some outlet thru activities along these lines. Anyway, the "Great School" eventually had its *"League of Visible Helpers,"* which served very well *two* purposes:

1. A work of charity.
2. A good subject on which TK could TalK.

Next to talking on "Morality," TK's LVH proved to be his strongest advertising card. His direct profits from this organization came legitimately only thru the *"lease"* of membership pins, but as a *talking point* upon which to advertise his "Great School," i. e.,

himself, he could have found nothing better than this idea of a *"League."* And indirectly, it all brot in book orders, "gift" funds, checks for the good of the GREAT CAUSE, etc., etc.

Since about 1899, TK was working a small "Central Group" of students in Chicago. He became quite prosperous as early as 1904-5. It appears as if he *could have* organized his "physical helpers" at any time, and commenced his "Great Work" for "poor orphan humanity." Evidently he was not aching to begin his "work" or losing any sleep over the "poor and needy," for not until Sept. 1, 1903, do we see any evidences of the plans of the GS. along these lines. At that time, the *"Harmonic Association"* was formed. This was a right promising youngster, with a "sweet tooth" already cut. It was a sort of *"Copartnership Firm"*—a co-operative candy-making enterprise. The members of the "firm" consisted of John E. Richardson, Florence Huntley and two students, one of whom was a candy-maker. TK was, of course, the Secretary and Treasurer. The idea was that TK would put up enough capital to purchase the candy pans and the "Harmonic Associate" with the candy-making disposition would do the *work.*

Just to give you some idea of TK's imaginative sense of humor, and the remarkable "features" that illuminated the modest agreement which bound the members of this sweet alliance, we are here going to republish just a few of the items enumerated.

An actual photographic reproduction of advertising matter used in connection with TK's original "Harmonic Association," organized Sept.I,1903.

PARTNERSHIP AGREEMENT.

It is hereby mutually agreed by and between the parties hereto,—

1. The name of this copartnership shall be *"Harmonic Association."*

2. Its principal place of business shall be in the city of Chicago, said County and State.

3. This copartnership shall continue for the term of TEN YEARS from and after the date hereof, or until the same shall be duly and legally dissolved.

4. The central purpose of this copartnership shall be to convey to humanity, as far as may be possible, a knowledge of the truths of "NATURAL SCIENCE," and inspire the students thereof with the earnest desire and unfaltering purpose to exemplify those truths in their daily lives and conduct, and thereby become demonstrators of the law and teachers of the truth. To accomplish this purpose involves the accumulation and expenditure of *a large amount of money.*

To that end the business of this copartnership shall be to manufacture and sell candies of all kinds, both wholesale and retail; to establish and maintain *candy stores, parlors* and *kitchens* wherever they shall deem advisable; to establish and maintain *restaurants, bakeries, grocery stores* and *general merchandise businesses;* to engage in, establish, or maintain any other business or enterprise they may deem advisable; to establish, maintain and conduct *libraries, schools* and other *institutions* for the study and demonstration of Natural Science and of THE HARMONIC PHILOSOPHY; and finally, to purchase, lease or otherwise acquire legal title to or possession of such real estate and personal property as may be deemed necessary or desirable in the conduct of its business.

All thru even these four brief articles of agreement, you will have no difficulty tracing the profound wisdom and foresight of the "Great Masters," and we may well believe that at least one entire annual Convocation must have been devoted to planning this newest venture of the Great School's American Representative in behalf of humanity.

This "HARMONIC ASSOCIATION" did not, of course, cut any great figure in the business world, but it almost gives one a sense of awe to look down the miles and miles of imaginary streets, avenues and boulevards lined on both sides with thousands of the Great School's imaginary candy kitchens, factories, restaurants, bakeries, grocery stores, parlors, libraries, ice cream stations, shoe-shining stands, telephone booths, etc., etc.

* * * * *

A year or so later, in 1904-5, when the publishing business began "looking up," the candy association gradually died away, and we hear no more of TK's plans for the "poor" until 1912. In 1910-11, some of the more active students took up some Christmas work among a few poor families, and the stories of their experiences were received, listened to and repeated with such interest that it gave TK an idea. He immediately called all his invisible and invincible "Great Masters" into consultation, and as near as they could figure it out, *"the time had come"!* A day or so thereafter, TK was fully inspired to imagine that, as the duly qualified American Representative of his "Great School," he had for "28 years" past been

laboring day and night to establish an organization of men and women to engage in charity work of this very kind. It is our understanding that one of the students really suggested the idea of organizing, but anyway, it was a good idea, and dressed up in J. E. R.'s evening dress-suit English it would all read well in *Life and Action.*

The L. V. H. was duly organized in Oak Park, Ill., Jan. 4, 1912, with twenty-one members. It was at first called the "Harmonic Association," but later was incorporated as the *"League of Visible Helpers."* The objects and purposes were: (1) to fraternally unite all *acceptable* persons, (2) to carry on organized work of charity, relief and assistance to the needy and distressed, (3) to promote the cause of Equity, Justice and Right, (4) to establish a *fund,* etc., etc., and to reserve to itself "full power to enact, maintain and enforce all needful laws, rules and regulations for the proper government of its members, and all *subordinate groups and the members thereof."—Bv. 3, p. 134.*

These objects and purposes are all quite worthy. They are no different from those of all other similar organizations. The aims of all charity movements appeal to the noblest and best in human nature. They are meant to do so. One point, however, that shows TK's keen "spiritual" vision, is his provision for the *undemocratic government* of subordinate groups and their individual members. Nominally, this reservation of power belonged to the Central Group, but in reality *TK was the one-man power of this group.* He said to one come, and "he cometh"; to another

go, and "he goeth"; to another suspend, and he suspendeth.

In "The Great Work," p. 448 (1906) TK tells of the existence, on the spiritual planes of life, of a *"Liberal League of Spiritual Helpers."* Later in *Life and Action,* Bv. 3, p. 132, 2d paragraph, in referring to this "League" of his GS, he speaks of it simply as a *"League of Spiritual Helpers."* On the same page, 4th paragraph, he speaks of a hope of organizing a *"League of Physical Helpers."* But behold, when it came to naming his new advertising idea, he called it the "LEAGUE OF VISIBLE HELPERS."

Why "VISIBLE HELPERS"? It is plainly a "trade" upon the pleasing and attractive name of C. W. Leadbeater's interesting and helpful little book, *"Invisible Helpers."*

You will recall that one of the objects of the LVH was to "unite all *acceptable* persons in a closer bond of fellowship." Now to get a definite idea of just what is meant by the word "acceptable," we quote from the "President's Annual Report." Bv. 6, p. 155:

"Concerning the qualifications necessary for membership in the League, your President will take this opportunity to say that the *first* and *fundamental* qualification is that the applicant must be an *accepted* student of the Philosophy of Natural Science. That is, he must have been *accepted by the Elder Brother* to receive Personal Instruction."

As for "featuring" a charity scheme where individuals give their time free to the work, there are at least two kinds of people who lend themselves readily to this idea:

1. Those who do such work out of a clean, pure heart, whether under the direction of some "movement" or on their own personal account, and,

2. Those who are blindly supporting and working for some religious or philosophic grafter.

In *Life and Action,* Bv. 6, p. 64, a correspondent, "H. D. H." says,

"I think that the friends there at the center with the TK, actively engaged in the work of teaching and publishing, must feel, with him, a *sensitiveness* about calling for financial aid. In the midst of the frauds so freely perpetrated everywhere, and the general suspicion resulting, they feel an unwillingness about even suggesting that they could do more effective work if they but had more financial assistance."

Imagine TK feeling any sensitiveness about calling for financial aid!

In the same Bound Volume, p. 68, TK suppresses this "sensitiveness," so acutely imagined by his distant student, and in his campaign for money, clothing, shoes, etc., says: "*We* have fed hundreds of families in all parts of Chicago." Just why he made use of the word "*we*" doth not appear, for it is well known among his intimate associates and the members of his LVH that *TK never went in person to visit or minister in any manner whatsoever to the poor and needy.* He did use a good quality of "poor-and-needy" talk, when going after his readers for contributions, but so far as yet learned, in not a single instance did he himself do anything in this connection except stir up and spur up his workers,—and pass the hat.

The following table is compiled from the Annual Reports of the LVH:—

B. Vol.	Year	Families	Total	Per Family
4, P. 114	1912	49	$ 642.25	$13.10
5, P. 134	1913	80	1,000.06	12.50
6, P. 165	1914	80	1,032.88	11.73
7, P. 148	1915	96	664.55	6.92

Total number of families, 313.

Average per family, per year, $10.66.

Just about what it cost TK to feed and "clothe" his two cats per week.

This table gives an entirely different *impression* from that conveyed by TK's extravagant advertising statement, "*We* are feeding *hundreds of families* in all parts of Chicago," etc., etc.

TK'S "PIN MONEY."

In Bv. 3, p. 347, the "master" explains that he is *obliged* to *sell* membership pins to the members of the League "as nearly at cost as possible." Later in Bv. 4, p. 59, he "explains" that these pins *will not be sold* outright to members, "but given out only on a contract of lease which leaves the legal title always in the League, i. e., in your foxy "Uncle John."

At $3.50 each, about 200 pins and buttons were *leased* to members. This total income of $700.00 "went" to TK personally, and has not yet come back, though many in-"visible helpers" would like to be released to the extent of $3.50, in the currency of the "Great School."

Again the Lively Parallel:

I. THEORY

In *Life and Action,* for Dec., 1914, TK, in drumming up trade for the LVH, says:

"Each year I take an account of my material means, and carefully determine how many dollars I can spare for the help of the Great Army of the hungry and unclad. Then I send the amount, in a lump sum, to the League, where I KNOW that it will be made to go much farther and do vastly greater service than I could make it do, for those who are in need."

II. PRACTICE

The following table taken directly from the Records of the *"League of Visible Helpers,"* show the following significant "lump sums" contributed by TK to his pet advertising novelty, the LVH.

1910	John E. Richardson	$ 25.00
Nov. 22, 1911	" " " (money advanced)	30.00
1912	John E. Richardson	.....
Jan. 6, 1913	" " "	100.00
1914	" " "	.....
1915	" " "	.....
1916	" " "	.....
	GRAND Total	$155.00

TK's total dividends *from his Book "Company" alone,* during these five years, were about $40,000.00.

I. MORE THEORY

Again, Bv. 5, p. 16, TK continues:

"And you will be glad to know that the beloved RA, who shared with me the glorious triumph of bringing the *League* into existence,—tho on the other side of the Great Divide—is still a contributor to the Fund of the League for the relief of those who need, and will continue to be, so long as the means she left shall last. *One of my greatest earthly joys is that of carrying out her wishes in that regard.*"

II. MORE PRACTICE

The following taken directly from the Records of the LVH show contributions as stated:

Nov. 22, 1911, Florence Huntley Richardson	$ 30.00
1912	.....
Dec. 5, 1913, Check by John E. Richardson for Florence Huntley Richardson	100.00
1914	.....
1915	.....
1916	.....
Total	$130.00

From the above we learn that:

1. Either the "means" left by Florence Huntley Richardson amounted to only $130.00, or
2. TK forgot "one of his greatest earthly joys in (not) carrying out her wishes, or
3. He needed her money to buy flowers for the actresses at the Warrington Theatre in Oak Park, or
4. His talk was, after all, only beautiful bunk,—and why should a man contribute to his own charity game, anyway, so long as he could get others to pay the running expenses?

STILL MORE PRACTICE

In the Summer of 1915, TK began calling for funds for his Edgemoor Sanitarium venture, and knowing that the Chicago LVH had some money, he set about to "think" it out of the League's bank account into the personal possession of one TK, the "Elder Brother." The result of his first campaign was that on Oct. 18, 1915, the League issued a check to J. E. R. for $1,200.00. Then after a spiritual pause of a few months, he went after them again. This time he cleaned up their "funds" completely, with a check for $1,948.00.

These sums, amounting to $3,148.00, together with contributions from other "groups," TK called a "Trust Fund," and pronounced the following tender words over the remains:

"Reports of the work accomplished *and of the administration of all trust funds* for that purpose will be rendered from time to time thru the columns of *Life and Action.*

Your Friend and Elder Brother. TK."

Then on *April 1,* 1916, the wiley EB played another one of those humorous pranks of his, in which he *withdrew these trust funds* from the Bank in Oconomowoc, Wis., *and carried them away with him,* on Monday, April 4, 1916.

But the Chicago Group played even on July 12, 1916, at which time the voting members expelled the TK from the "League of Visible Helpers."

On Feb. 1, 1917, the LVH was dissolved and thus endeth another chapter.

TK Hot-footing it from Edgemoor.

CHAPTER XII

The Edgemoor Sanitarium

"Edgemoor" is located about two miles northwest of Oconomowoc, Wisconsin.

Oconomowoc is thirty-two miles west of the breweries "that made Milwaukee famous."

Milwaukee is eighty-five miles north of Chicago, and Chicago was formerly the headquarters of TK's "Great School" i. e., TK. himself.

From Chicago, TK did most of his talking about this GS, and what he hoped to do—when he could command the *"means."*

Along with other melo-dramatic topics of his "Great School," TK talked quite frequently and a great deal about obsession, or "Subjective Insanity." On this subject, as on all others, he always used a good brand of imitation *positive* statements. He claimed to have studied medicine and to have had a very special course of personal instruction under a first-class "Great Master," in the diagnosis and treatment of insanity. He further claimed to have had *"thousands of cases"* pass under his "observation," and it was generally believed by all who read his literature that he could cast devils out of people quicker and farther and faster, and do it more scientifically and with less effort than any man before, during or since the days of the Master Jesus.

As early as 1903, TK publicly recommended himself in the role of a "diagnoser" of, and rapid-fire prescriber for insanity. His idea was that being able to see spiritually, all he had to do in "treating" obsessional insanity, was to open his spiritual eyes, look at the obsessing spirit or spirits, give them the high sign and a certain secret spiritual wink, rap them on the knuckles and tell them to go about their business.

In a chapter *"To the Physician,"* p. 383-84, *"Great Psychological Crime,"* we read that as an experiment, TK "once-upon-a-time" went into a certain State Institution for the Insane, and out of 600 insane inmates, diagnosed and prescribed for 349 cases, each and every one of whom was cured. "Not a single failure resulted."

Thus in 1903, he gave out the hypnotic *suggestion,* and in 1909, and thereafter, advertised, reiterated and emphasized the idea; until he had two or three thousand people believing and repeating his claims as gospel facts. *And this too without a single item of evidence or proof of any kind.*

Says TK, in *Life and Action,* Bv. 1, No. 2, p. 25:

"It is also hoped and expected that, in due course of time, a private *sanitarium* will be equipped for the treatment and cure of subjective insanity, according to the *methods* of the Great School, as indicated in Vol. II of the Harmonic Series. When that time comes, however, the facts will be announced *in such manner* as to leave no uncertainty in the mind of any who may be interested. At the present time there are *physicians* in course of preparation for such a work, but the School is *not yet* in possession of sufficient *material means* to equip an institution."

For *"material means,"* TK was ever on the look-

out, and his opportunity to put his illusory "sanitarium" into effect came in 1915. In an almost incredibly short space of time and with an ease "that passeth all understanding," he turned the trick. Thru the simple means of a half-dozen personal, forceful, follow-up letters, which for calculating sagacity, "punch" and quick action would amaze a Philadelphia lawyer, your "Uncle John" succeeded in having a property valued at the enormous sum of $650,000.00 deeded over to his imaginary "Great School."

But note what a beautiful, external polish he puts on this transaction:—

"Thru channels that are *entirely constructive,* and in harmony with the Spirit of the Work, the Great School has come into possession of a magnificent property. . . . The property lies two miles north from Oconomowoc, Wisconsin, in the most picturesque and beautiful spot that can well be imagined. It consists of 28 acres of land that have been improved to the extent of over $650,000.00."—*Bv. 6, p. 235.*

Later, in *Life and Action,* Vol. 7, No. 1, Dec., 1915, in his usual masterly, misleading manner, TK gives us another and little more poetic glimpse of *how* he landed this property:

"Suddenly and without warning there *came* to us as if it had *dropped* from the sky, a property which I verily believe cannot be duplicated in the entire United States."

It "dropped" alright, but not until TK had spread his net and gone after the "sky" with his smooth, fluidic, persuasive English.

The acquisition of this property opened up new visions of profits, and TK began at once to need money and to need it awfully "quick and fast."

Now it so happened that the Chicago Group of *League of Visible Helpers* had on hand a considerable sum of money: *money which had been donated by hundreds of people with the definite understanding and for the express purpose that it was to be used for charitable work among the poor and needy.*

It was at this point that the "master," by a little metaphysical hocus-pocus which he affectionately referred to as a "Trust Fund" for the use of the "Edgemoor Sanitarium," succeeded in wheedling $3,000.00 out of the Chicago LVH.—(*L. & A.*, Vol. 7, No. 1, p. 20). This "noble" example was promptly used on the other *Leagues* and individuals here and there over the States, and very soon additional checks and drafts, money orders and currency, were going the way of the funds of the "Central League."

TK humorously promised that reports of the administration of all trust funds would be published, from time to time, in *"Life and Action,"* but somehow "from time to time" he reported not.

The less than 4,000 readers of *Life and Action* read the *"Edgemoor"* announcements, but not many comments were offered one way or another. The great majority seemed to say: "TK has for the past 'thirty years' been making certain unusual claims about his ability to cure insanity; he now has an opportunity to back up those claims with something real and tangible." Some, long used to the "master's" boasts and promises, simply waited courteously, and said nothing. Comparatively few even of the 500 or so "accredited" students made any show of lively interest. Those stu-

dents who had completed the Ethical Work, and especially those who were going to live at *Edgemoor*, or those who expected to be there later on, furnished all the enthusiasm.

There were comparatively few inquiries for Sanitarium literature, and most of these requests came, not from prospective patients or their relatives or guardians, but from "Friends" and students who wished to help advertise the new "charity." Outside the limited number of readers of TK's magazine, few people ever even heard of this *Edgemoor* adventure.

The Sanitarium was officially opened for business Feb. 1, 1916. The March-April No. of *Life and Action* contained a reprint of an Oconomowoc Enterprise article, and this was the last that subscribers heard of the great Edgemoor "Sanitarium." As time passed, Friends asked what had become of little Edgemoor, but on this subject all was as quiet as a country cemetery. However, since for the past 18 years, people have been buying TK's fiction and paying for it at regular philosophy prices, they are now entitled to the truth, and we hope to be able to set these facts down in plain, simple, every-day English.

1. All TK's Talk about his knowledge of, and experience and success in diagnosing and curing insanity is simply bluff and pretense—pure, deliberate and original.

2. There is no evidence whatever to substantiate the tale recorded in "*The Great Psychological Crime*," p. 383-84. On the contrary, it is known to be absolutely and most positively *untrue and impossible*.

3. So far as can be proven, TK never at any time diagnosed, released or cured a single case of subjective or any other kind of insanity.

4. TK never in any instance instructed or trained anyone so that they, as a result of his pretended teachings, could diagnose, release or cure what he termed subjective insanity, or obsession—his own published statements and inferences to the contrary notwithstanding.

5. TK was *not* a physician in any sense of the word. He did *not* study medicine, as he claims to have done, in the Iowa State University, at Iowa City, Iowa.

6. Neither TK nor his imaginary "Great School" possessed any secret "formularies" for or methods of treating insanity, such as he falsely led his readers to believe he had demonstrated to his students.

7. His suggestion that "thousands of cases of insanity had passed under his observation" is very good evidence that he can get most any kind of a "personal experience," "record" or "proof" out of his imagination.

8. Many people: students and non-students, physicians and laymen, can testify that they applied to TK for both diagnosis and treatment for insane cases, and all the satisfaction they ever got out of him was an excuse or dodge of some kind. In a few instances he was called into consultation by two or three students of his philosophy, Chicago physicians; but each of these men now know that they knew far more about their cases than TK did, and that he was simply pitting his pretensions against their actual knowledge,

experience, and professional training and skill. These physicians are sincere, honest and honorable men. In asking TK into consultation they did so, just the same as they would call in any man whom they had been led to believe was honest and capable of rendering some possible service to the patients under their care.

See "Review of *"The Great Psychological Crime."*

NOW AS TO EDGEMOOR

The Sanitarium was "officially" open from Feb. 1, to July 1, 1916. The entire move was undertaken purely upon *belief* in TK's pretensions that thru the exercise of certain spiritual powers, he could diagnose and release certain insane patients from obsessing spiritual intelligences. The results of the whole venture at Edgemoor proved positively that TK *did not* possess the powers to which he pretended, and that he had neither the knowledge nor the ability to diagnose, treat or prescribe for insanity,—or any thing else for that matter.

Only five (5) patients were received at Edgemoor, and of this number, three (3) were "pay" patients, as follows:

1. A patient from Chicago, the expense of whose treatment was met by the "Central League of Visible Helpers." No benefit reported, other than physical.

2. In this instance, the patient is a sister of a former student and "Friend of the Work." For several years she had been a patient in one of the California State Hospitals for the Insane. The relatives live in the State of Washington. They are honest,

industrious and worthy people, but unable to have the sister cared for in a private Sanitarium.

Having read TK's literature for a number of years, and being misled as so many others have been by his theories regarding insanity, they concluded the sister was under spirit control or obsession. Thus, when they learned of the opening of the Edgemoor Sanitarium they resolved to undertake any sacrifice in order to place their sister under TK's direction and treatment. Entirely upon their confidence in TK and his published statements as to his ability, knowledge and experience in treating insanity, they planned to have her removed as soon as possible. They had "the utmost confidence in his integrity and unbounded faith in his power to live and operate upon both the physical and spiritual planes, and also in his great and earnest and sincere desire to help *"suffering humanity."*

Under these circumstances, and at very great personal sacrifice, one of the family made the trip to California and accompanied the patient to Oconomowoc, Wis.,—a distance of several thousand miles. The following few sentences taken from a recent letter "explains" the results:

"My sister was in the Edgemoor Sanitarium from the 11th of April until the 20th of June, when to our almost overwhelming disappointment, we were notified to take her away."

Not being in position to send anyone for their sister at the time, the family was compelled to make arrangements for her detention for the time being in a

private sanitarium in Chicago. Thus, time passed, and when finally a member of the family did come for the patient and had returned to Washington, the expenses had mounted upward to over $1,200.00, $300.00 of which had to be borrowed. These unfortunate victims of TK's great school "philosophy" and buncombe morality still have this debt hanging over their heads to remind them of their "treatment" at Beautiful Edgemoor," and their personal experience with John E. Richardson's "Great Work."

In this case every cent of the expense connected with the bringing of this patient to Edgemoor and her removal, should have been refunded promptly, because the entire outlay was the direct result of published misrepresentations.

In this case, kindly note the significant fact that this patient was received at Edgemoor on April 11,—seven days *after* the TK had quit the Sanitarium.

This patient is reported as having received absolutely no benefit.

3. In this instance, a young man, the main support of his parents' home was upon his confidence in TK's writings, induced to place his father in the Edgemoor Sanitarium. He too, believed that an immediate diagnosis would be made, and there was an understanding that *as soon as it could be determined* whether or not the patient could be benefited or cured, the son should be notified. Under these arrangements, the patient was detained at the institution for over four months, at $25.00 per week, and so far as the son ever heard, no diagnosis of the case was ever made, altho TK and

his "independent spiritual vision" was there all during the first two months of the patients' detention.

Finally, the latter part of June, *nearly eight weeks* AFTER *TK's exposure,* suddenly and without explanation of any kind (other than that the Sanitarium was to be closed) the son was ordered to remove his father from the institution at once, or he would be sent home at the son's expense.

In this case, also, the patient was not benefitted, and shortly after his removal from Edgemoor, was committed to the State Insane Hospital at Elgin, Ill.

This young man and his family were *victims* of TK and his personal misrepresentations. Every cent of the money obtained from him should by every law of common honesty be refunded.

* * * * *

On April 1, there was a meeting of the Edgemoor Board of Trustees. Upon that memorable occasion, TK learned for the first time that for a month past he had been under secret surveillance, and that enough evidence had accumulated to relieve him from the burden of further responsibility as the "sole representative" of his "Great Work in America."

In June, Edgemoor was legally returned to the donor, and on July 1, Edgemoor Sanitarium was officially dissolved, and soon faded away into the things of which memory is made.

What 20th Century Fiction!

But with it all, Blessed be Edgemoor! For there occurred the beginning of the end of a time of blind belief and mental darkness for several hundred souls

—perhaps for many thousands, in the course of future generations.

Blessed be the Light!

Blessed be the Watchers with the Independent Physical Vision.

CHAPTER XIII

The Department of Personal Instruction

What was this instruction? Why was it a *secret* instruction? If it was simply an instruction and training in *moral principles,* WHY was it not published frankly and openly to all the world? Did it really constitute an accurate and final ethical education in such manner, and to such a degree, as to enable one to live a daily life in conscious, perfect and mathematical harmony with all of Nature's laws, forces and principles?

There can be no question but that "secrecy" is a strong psychological cord with which it is possible to so bind men and women that they may for years be held in a kind of spiritual unconsciousness to everything except the directing voice and influence to which they give attention.

The one thing that made possible the integration, development and exploitation of those who were drawn into the activities of the "Great School" was *secrecy.* Back of or beyond the books, the students and everything connected with the movement, was the SECRET *personal instruction.* To this, all who took the philosophy seriously aspired. To this everything in the books directed attention. And to make it more attractive and give it the appearance of having no strings tied to it, the reader was assured over and over again that it was FREE; that it could not, under any circum-

stance whatsoever, be purchased or obtained upon any other terms than as a *Gift*.

To make it still more attractive, it was evidently purposely clothed in great *mystery*.

1. By advertising it as a *secret* work.

2. By misrepresenting its nature, its origin and antiquity, and,

3. By greatly exaggerating its importance and value, and its possible *effects* upon the individual intelligence.

TK impressed certain of his readers to believe that what he called the "secret work," was the results of tens of thousands of years of study, experiment and demonstration; that it represented in a condensed, crystallized form the essence of all religion, philosophy and science known to man.

This impression originally applied to the twelve problems comprising the "Ethical Section," or Secret Formulary, but as time passed and "preliminary" and "supplementary" courses were added to the difficulties of the applicant, these too evolved to the dignity of *secret* work. In this way students of late years came to believe that *all* these steps in the process of initiation were handed down from ages long since forgotten of men.

Naturally this idea is quite impressive—if you happen really to *believe* it. But once you know just what this secret personal instruction consists of and exactly how it works itself out in PRACTICE—*its real meaning and the purpose back of it all*—there is then no mystery. You begin to see from the viewpoint of a disinterested spectator, and the feeling of your having been

deprived of some *great* privilege that you imagined essential to your happiness, gently leaves you and fades away forever. You breathe freely once more, you smile softly and even congratulate yourself on your *not* having been permitted to sit at the "master's" feet. This is especially true of all those who, in the face of an absorbing and profound conviction that this "Great School" possessed *the only true knowledge* of life accessible to humanity,—were denied admittance to studentship. Some who were repeatedly denied what they imagined to be priceless spiritual benefits and the companionship of a "chosen" people, suffered for years as if ostracised of men and forsaken by their God. To these, the Light of Truth will be welcome, and its healing rays will awaken into new life some of the long unsung songs of the Soul.

* * * * *

Of late years and to new comers, TK's highway to spiritual progress appeared to be quite elaborate. Back in the nineties, however, it was just a simple affair. Until 1903 there was but one "text" book; there were no preliminary questions, no "test" course, no examinations to pass, no references required, no anything, as of late years, to frighten the soul stiff with fear of failure.

New experiences, circumstances, changes, interests and relationships are inevitable in the course of every life, no matter how humble or how exalted its position or nature may be. By this process Nature, or Universal Intelligence appears to be forever engaged in *growing* individuals. And in making these daily and

hourly adjustments in our lives all of us come to puzzling situations; situations, questions and problems which put our very best intelligence to the test. Naturally then we would all like to find and possess some kind of Magic Rule by which to measure off these personal puzzles and problems, with the same ease and accuracy that the dry-goods merchant measures off a yard or five yards of cloth. We feel that if we could but find such a Rule, all our difficulties and lessons would be at an end forever. A fairy dream, perhaps, but its realization would no doubt put an "end" to us as individuals. It would immediately and effectually close all those glorious hours of golden opportunities in the "School of Life" which alone can lead us upward out of the darkness of inexperience, pain and discord, into the pure spiritual light of our own intellectual and moral development. Regarding his very secret and personal course of Ethical Instruction, TK represents it to be a "formulary,"—Nature's formulary,—a formulary discovered, demonstrated and used for many thousands of by-gone years; a formulary he himself received out of the "ages" in all its original and ancient purity, etc., etc.

But let us examine this very secret course of instruction and see what it is, how it operates and what it has done, is doing, or will do for its "students."

Application for this instruction was nearly always by correspondence, and usually made thru the Indo-American Book Co. Upon receipt of inquiry or application, if TK concluded the writer was not "ready," he simply put him off with advice to secure and read a list of the books of his Book Co. If they showed signs

of being already sufficiently impressed and susceptible of aligning themselves with the exoteric work of advertising the movement, the road to the TK's "South" was about as follows:

Upon acceptance of TK's terms, a list of "Preliminary Questions" were sent to the applicant. These questions were 48 in number, and covered very thoroughly the applicant's philosophic, religious, domestic and personal life, and constituted an index to the individual's future possible usefulness to the "Great School."

The list being answered satisfactorily, the applicant was instructed to prepare for a rigid examination on the contents of the four books and booklet named. As an aid to this preparation, the *Question Book* and *Key* were used. Upon this part of the TK's "Great Work," the applicant was required to spend ***not less than three hours daily,*** and even with this extravagant waste of time, it took from one to three years—in some cases longer—to write out the answers, and memorize the books sufficiently to stand an examination on their contents.

Following a satisfactory written examination which lasted from a few months to as many years, TK officially accepted the candidate's application, gave the official "nod" to some local group, and the applicant was "elected" to be admitted to the next regular step known as the "Test Course."

This "course" consisted of 52 subjects of from a dozen to two dozen questions each, printed in imitation type-writer type. Besides these "official" lists, the "course" included sixteen supplementary lists on the

spiritual subjects of "Flirting," "Indolence," "Lukewarmness," "Shirking," etc., to be used at the discretion of the "instructor" assigned.

This "Test Course" required not less than one year's time, and the subjects covered constituted a most exacting personal quiz on all sorts of personal questions, the answers to which gave TK a fairly correct estimate of the student's individual convictions, mode of life, ideals, aims and abilities, strong and weak points, and his possible usefulness to the GREAT *CAUSE*, i. e., to TK.

These results were exactly what were contemplated in the preparation of this Test Course. It was not for the purpose of testing the applicant's spiritual development or possibilities, but to test his "loyalty," i. e., his willingness to accept the TK's rule of *secrecy* and the heel of *authority* which he imposed. Not but that some of these lists of questions comprising the "Test Course," might have a certain amount of interest and possible value in the analysis of a man's mental attitudes and activities, but in this instance the whole idea was put to a ***wrong use***. Under false impressions as to its spiritual value, importance and the purpose which it was supposed to serve, several hundred people wasted from one to five years of all the time they could spare, to this "great work."

To give you an idea of just what this Test Course consisted, we will here reproduce a few pages of the lists of questions submitted to the student.

JEALOUSY AND ENVY

What is Jealousy? Define in your own words.

What destructive elements enter into it?

Are you ever Jealous?

Is there a cure for it?

How do you know?

Is Jealousy a Proof of LOVE?

Do you believe it possible for two people who LOVE each other TRULY and without reservation, ever to be Jealous of or toward each other?

What is the distinction between the "Jealousy" of the betrayed love or friendship, and the "Jealousy" of Suspicion and Imagination?

Which is the more destructive?

What is the corrective of unwarranted Jealousy?

What is ENVY? Define, analyze and illustrate.

Is this a common trait of human nature?

What is the psychological effect of Envy upon the one who indulges it?

What is the corrective?

Are you in any sense a "Money Lover?"

Do you spend money easily, or with regrets?

How does the possession of Wealth by others affect you?

Do you envy those who have more than you?

If you had $1,000,000 of your own, what USE would you make of it?

In what ways, if at all, would you Indulge yourself?

Do you, IN PRACTICE, apply the Law of Com-

pensation to Material Possessions, or only to Spiritual things?

Why?

Kindly note that after successfully asking nineteen questions on the subject of *"Jealousy and Envy,"* we suddenly discover the "master" shifting around to his favorite pastime of

"Money, money, who's got the money?"

Which brings us again to TK's application of his knowledge of psychology to the problem of money. The "Test Course" consisted of 52 subjects, submitted weekly. The *last two* topics were timed for the *last two* weeks of the student's probation. He was about to complete a long, tiresome work. He was approaching the wonderful Ethical Section—the *real* instruction. He was soon to be an "ethical student." The long sought, long struggled-for Secret Work was just coming into view. Says TK, *"This is the psychological moment,"* and so it was, as the following lists of *Test* questions show:

51. MONEY

What is Money, as you understand it?

What do you consider its legitimate Function?

What do you consider a legitimate income?

What do you regard as a Surplus?

What do you hold to be the right Uses of a Surplus?

Which do you enjoy most, to earn, to accumulate, or to hoard, Money?

Or, does it give you greater satisfaction to spend, give or squander?

Why?

Define, analyze and illustrate the individual you would call Economical.

One you would call Saving.

A Penurious person.

A Miserly person.

In the same way define, analyze and illustrate one you would call Liberal, Generous and Just?

Also one who is extravagant and Prodigal in the use of Money?

Which of these is your own Ideal?

Among your family, do you regard your Material income as exclusively your OWN, to dispose of as you please?

Or, do you hold it as a Trust for the benefit of all?

Why?

What, in your judgment, must be the right internal attitude of Soul on this subject of Money, in one who seeks to become a Representative of this Great School, and a participator in this Great Work?

Why?

Turn the searchlight upon your own Soul and ask yourself if your own attitude toward material possessions justifies the Great School in giving you further instruction, and justifies you in claiming fellowship with the Great Friends and Teachers of Humanity?

52. THE BEST GIFT

All things duly considered, which do you hold to be the more worthy and valuable Gift: (1) A gift of one's time, energy, personal effort, knowledge and experience, or (2) a Gift of Money?

According to your own view, who has made the more commendable Gift to a worthy cause,—the man who gives his life, with all its intelligent faculties, capacities and powers; or, one who gives but a *part* of his material surplus?

Give me your own analysis of why it is that men of the world, generally speaking, seem to regard a gift of money as of so much greater value and importance than any other a man can make for humanity?

Weighed in the balance of time, which do you think will count for most (for individual development)—the gift of one's time, energy, knowledge, counsel and sympathy,—or money?

For example, how would you measure values as between the poor man's time and the rich man's money?

Are you prepared to give to humanity out of your own abundance in whatever you may possess?

If you have Time, will you give it?

If you have Knowledge, will you impart it?

If you have Energy, will you expend it?

If you have Wisdom, will you lend it?

If you have Sympathy, will you bestow it?

*If you have Money, will you use your surplus for the good of mankind?**

How?

Two other "educational" questions that were used earlier in the game of the "Great School," are also herein reprinted:

---

*That is, for TK.

1. As you understand them, to what extent is it consistent with the principles of the Great Work, to accumulate wealth (surplus), when there are those who have proven their devotion to the cause that are in poverty and actual want for the necessities of life?

2. Do you believe you have the moral courage to withstand the temptations of wealth without growing selfish, and to USE all your legitimate surplus for the good of the Great Work and the proper help of those employed in it?

What illuminating "spiritual" questions!

What magnificent training!

What lu lu hints!

And all this is a part of the profoundly *secret* work of TK's imaginary *Great* School!!

What a pity that so many earnest, really beautiful souls have for years been kept in mental darkness, dreaming and hoping, struggling and suffering, planning and praying—almost willing to crawl in the dust—that they might be admitted to this wonderful "wisdom of the ages." All because TK cunningly made it a *secret* work and subject wholly to his pretended *authority.*

But as this mystery veneer is ripped off you see it not as the efforts of a Great School of Masters, but as the shrewd scheme of an occult pretender and grafter.

All the preliminary and test course work was tedious and trying. It was meant to be so, for it was simply a system of "stringing" both students and applicants. The object was to gain time; to admit only a limited number, ever, to the Ethical Section. Every applicant and accepted student *wanted* the more *secret* E S, and not one would have submitted to the "preliminary"

grind and useless waste of valuable time but for the reason that they were given to understand that it was absolutely the *only* way they could get this MORAL instruction.

TK's entire Great Scheme depended upon *secrecy,* and so firmly did he hold each student and applicant, that at any point along the way, and without a moment's notice, he could "eliminate" him or her without even so much as a word of explanation.

Where it became known that any applicant or student doubted TK's honesty or showed the least disposition whatever to question any of his personal claims, his motives, manner of life, tin-horn powers or authority, or what he was doing with the large sums of money he had collected "for the good of the Great Cause,"—that applicant or student was promptly "eliminated," and henceforth branded by the "master" as an apostate, a dangerous spy and secret enemy of his Great Fraud. And all students were warned to have nothing to do with the heretic!

Some people imagined that when an applicant came to TK for his course in *Morals,* all the "master" had to do was to turn his spiritual spot lights on them or in the direction of their home, and in a few winks would know all about them. For such purposes, however, TK would never use his "powers." And it was just as well, for his unique and original system of spying on everybody connected with him in any way, was quite efficient. In fact, his spy system was a marvel of perfection; as simple, sure and automatic as it is possible for human intelligence to imagine.

1. He secured a signed and dated detailed written history of the applicant's personal life, environment and past and present connections.

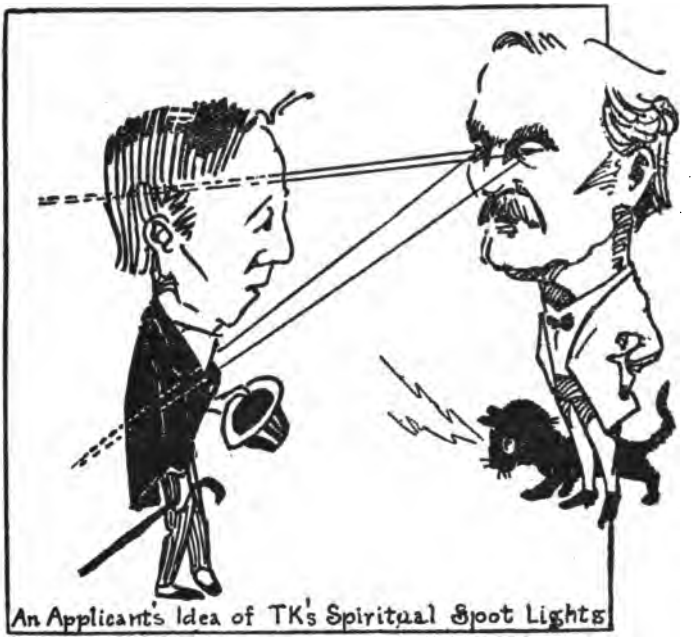
2. Before being "admitted," each applicant was required to meet at least one, sometimes several of the accepted students. This was for the purpose of judging the applicant's qualifications for "studentship," each student being required to submit a *written* report of his *impressions* concerning the applicant to the TK. At the same time, the applicant was required to write out and submit to TK his own personal impression of each student to whom he was sent. Thus the GS "catched 'em agoin' an' acomin'." Thus he kept a cross-file on practically everybody connected in any way with his "activities."

* * * * *

Here the writer wishes to give some sound advice to every living soul who may ever be tempted to give his or her life history to some "master."

Don't do it!

You cannot afford to do it, and above all *do not put it in writing.* A real master would not need to have your personal secrets in writing, nor would he even suggest such a thing. The very fact that any man advertises and holds himself out to be a "master" is evidence enuf that he is either mistaken or he is a fake and a fraud. If you happen to be of that type of mind that simply *must* have a "master," then by all means get one—temporarily,—*but do not trust him.*



TK in *Life and Action*, for Oct. 1913, says: "We now have a corps of some 300, or more active 'instructors,' constantly engaged."

Again in Dec. 1914, he says:

"To-day we have thus educated a *very few thousands* of such students in America, and they are scattered from one end of the country to the other."

Again, in Bv. 4, p. 294:

"The largest number in any one center *does not exceed* 100 men and women. Then there are groups of 50, 25, 15, 10, 5 and so on here and there in the cities and towns in all parts of the United States."

If you have been under the impression that TK's students numbered into the thousands or tens of thousands, the following table will set you right. This table compiled direct from the records of "Active Students" to date of July 1st, 1916, gives you the exact number of students and their relation to the great "secret" work. This table covers ALL *recognized* students, including those "scattered from one end of the country to the other."

PRELIMINARY TO ETHICAL SECTION

Accepted	30
Taking First General Examination	69
Completed First General Examination	6
Working on Test Course	151
Completed Test Course	24
Working on Examination for ES	9
Completed Examination for ES	41
Total	330

ETHICAL SECTION

Working on Ethical Section	129
Completed Ethical Section	38
On Problem After No. 12	10
Completed Problem After No. 12	7
Completed No. 13	73
Marked as Official Instructors	35
Total E S Students	292
Both Preliminary and Ethical Students	622

CHAPTER XIV

The Secret Ethical Section

After three or four years probation on the "Preliminary," "Test Course" and other "*great* work," we now come to what was known as the "E S" or "Ethical Section," also sometimes spoken of as the "M C," or "Master's Catechism."

Time was when this ES, or Ethical Section constituted TK's entire stock of *secret* work. In those days, the mere willingness to listen to the questions was about the most "rigid" test required of the student, and even that could hardly be called compulsory.

In those early days, the complete course of twelve problems was given in a "lump sum," and the "student" was permitted to answer them in rotation or not,—backward or forward,—one at a time, or the entire number in ten minutes, if he wished to and could do so. Even as late as 1904, it was not unusual for a man to meet an "Instructor" for the first time, pass the time of day, express his interest in things metaphysical, and receive and answer several "problems" right on the spot.

In time, however, Florence Huntley evolved an idea of requiring the answers in their regular order. Later the questions were submitted one at a time. Another evolution, and a month's time was required on each problem. A little more "evoluting," and *in 1902 Mrs. Huntley formulated a plan for the "extension of the work."* This plan provided for *written* answers to the problems. A year later, in June, 1903, a *"supplement"* was added. Another year passed and *in June, 1904, Florence Huntley evolved the idea of adding a list of "Preliminary Questions."* This list was typewritten and consisted of forty-two questions, almost identical with those that were still in use in 1916.

Thus the "great secret work" evolved, until in 1916, it embodied (exclusive of the Ethical Section) an extensive and intensive system of *memorizing* TK's books and "courses," which required of all new students about *three hours daily* for a period of from *three to five years.*

Some students did variations of this sort of "work" under TK's directions for from ten to fifteen years, and were still at it, when in April, 1916, TK again took up the serious study of Scientific Soul-Mating, and surprised everybody by demonstrating for the fourth or fifth time the Law of Individual Preference and Completion.

THE FOLLOWING CONSTITUTES AMPLE EVIDENCE THAT FLORENCE HUNTLEY--and not Tk--WORKED OUT THE PLANS FOR THE EXTENSION OF THE SO-CALLED "GREAT WORK." THIS LETTER WAS WRITTEN NOVEMBER 17, 1904.

17 November.

Dear friend,

Within a few days, as soon as I can find time for an accompanying explanatory letter, I will forward for your reading a typed mss —

In 1902, with the T.K.s consent — I formulated a "plan" for the extension of the "Great Work", by correspondence.

In June 1903, a supplement was added

In June 1904 a list of Preliminary Questions were added.

The whole mss stands for an "experiment" on my part — I want you to read it carefully.

And if — you [illegible] — you will [illegible] under the T.K.

Faithfully Florence Huntley.

This "plan" of mine was done more for my own proposed work with women — certain interesting women I knew only by correspondence + have in patience. Then I ~~soon~~ can serve the

I AM NOW GOING TO GIVE YOU THE ENTIRE "OFFICIAL" THIRTEEN PROBLEMS OF THE "SECRET ETHICAL" SECTION TOGETHER WITH THEIR "OFFICIAL" ANSWERS.

* * * * *

My reasons for doing this are as follows, and we believe these reasons are sufficient:

1. This "secret" work has been used by TK as a *bait* to mislead and defraud many people. It is easy to compute that he has in the past eighteen years, sold close to 90,000 copies of his various books. This was accomplished almost entirely thru the work of students and Friends, laboring under the impression that the entire movement was worthy of their support. The *bait* which induced these helpers to purchase, advertise, recommend and distribute the books was the *secret work,* and particularly this *"Ethical Section."*

(a) These Friends and "preliminary" students worked for TK because they hoped *sometime* to be admitted to this Ethical instruction.

(b) TK assured both students and Friends that the wide distribution of his books was far and above all else the *one great work* for humanity.

(c) TK, knowing that the Ethical Section was not what he was representing it to be, and would not do what he was advertising it to do; purposely and intentionally, for purely selfish reasons, kept the number of "Ethical" students at a minimum.

Many of these Friends and "preliminary" students I have met personally; a great many others I know thru correspondence, and as a whole, I know them to be as noble, beautiful and sincere souls as may be found anywhere on earth. Some of these have for years suffered keenly under the weight of an almost hopeless disappointment and discouragement, because for some unaccountable reason (now easily explained), they were kept out and prevented from ever reaching the so-called "Ethical Section." These are now by every right of truth and justice entitled to know *exactly* what the much guarded "ancient" secret work of the "Great School" consisted of.

2. It is positively due every man, woman and youth who has ever in any way been impressed with TK's theatrical honesty. Only by knowing the *facts* can they judge for themselves just what value to place upon his authority, claims and teachings.

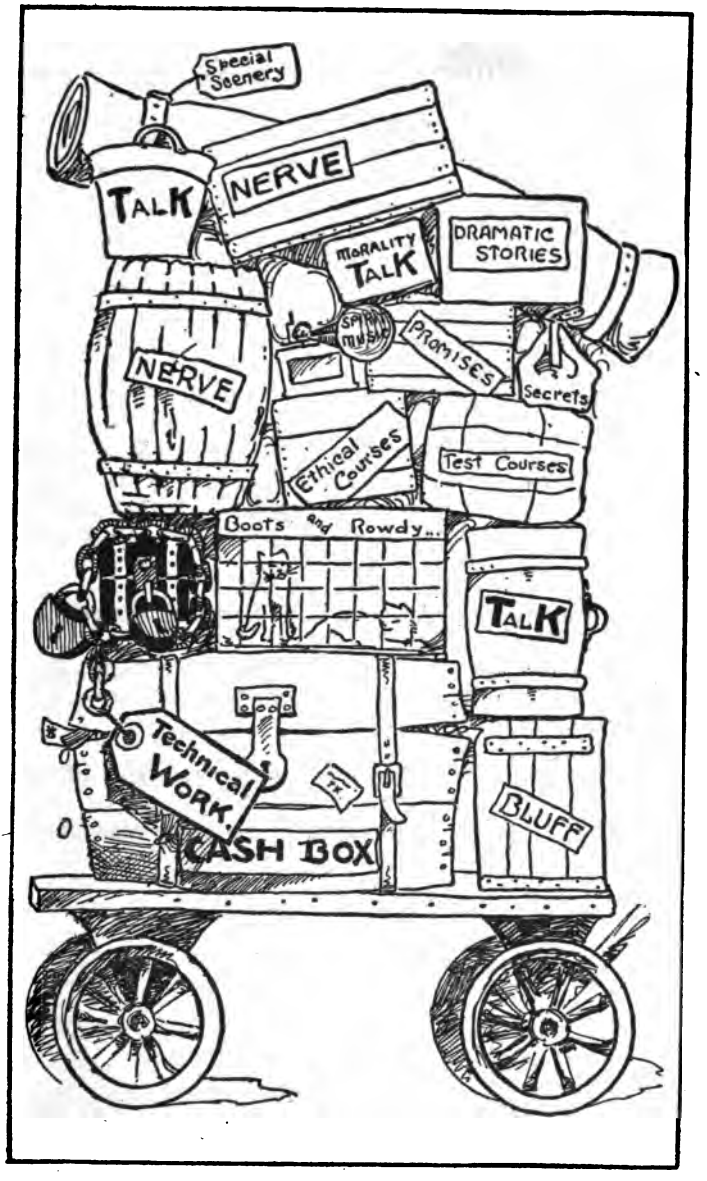
3. The publication of this so-called "work" clears away all mystery and secrecy, and will make it forever impossible for either TK, his successor, or any man or set of men to revive or continue in any manner the Great Hoax in America.

4. It is hoped that this publication will serve to caution thousands of intelligent souls against the lure and hypnotic influence of *secrecy*. For it is only under cover of *secrecy* that all these "masters" and leecherous occult grafters can operate their games, and prey upon the noblest, purest and best aspirations of mankind.

But before giving you these questions and their answers, we wish here to quote what TK has to say on the science and necessity of *secrecy* in guarding this profound, ancient and accurate *moral* philosophy.

A business man of good reputation (whose life, so far as then known, seemed to constitute a sufficient guaranty of his good faith and of the purity of his motives), applied for a personal instruction. He was tried and tested by methods which were then deemed sufficient to determine his qualifications, and was accepted as "duly and truly prepared, worthy and well qualified" to receive the preliminary instruction asked for. There can be not the least doubt that at the time of his application and examination his motives and purposes were in all respects worthy. But it so happened that his first lesson put him in possession of a certain item of knowledge whose possibilities had never before occurred to him. It was of just such a character as to open to his own peculiar nature a line of temptation which went straight to his weakest point of resistance. The outcome of the experiment (for the exact effect of definite knowledge upon individual human nature is always, to some extent an experiment), was that he fell before the temptation. As a result, his life and his work from that time forward were a complete misrepresentation of the Great School and all its teachings. He has abused the confidence reposed in him and has misused the knowledge which, rightly used, might have made him a benefactor among men and enabled him to stand before the world as an accredited representative of the Great School. Today he is discredited wherever he is known. The havoc he has wrought and the harm he has done, to both himself and others, are of such a nature that a hundred honest men in a hundred years might not be able to fully undo or overcome them.

Should there be no "secrets" from such men as this?


Special Scenery
TALK
NERVE
MORALITY TALK
DRAMATIC STORIES
NERVE
Promises
Secrets
Ethical Courses
Test Courses
Boots and Rowdy...
TALK
Technical WORK
CASH BOX
BLUFF

THE TWELVE "OFFICIAL" ETHICAL PROBLEMS

1. What is the Primary Faculty (or Capacity) with which God (or Nature) has invested you as an Individual Intelligence, (Ego, Soul, or Entity)?
2. What is the Primary Power with which God (or Nature) has endowed you as an Individual Intelligence (Ego, Soul, or Entity)?
3. What is the Primary Double Function of the Individual Intelligence (Ego, Soul, or Entity)?
4. What is the Primary DUTY of the Individual Intelligence, (Ego, Soul, or Entity)?
5. When, or under what condition of mind within yourself, is a Duty fully performed?
6. What, in your judgment, should be the Primary Purpose of the Individual Intelligence (Ego, Soul, or Entity)?
7. What, in your judgment, would be the Ethical Effect upon the Individual, if that Purpose were fully accomplished?
8. What is Personal Responsibility?
9. On what within yourself does Personal Responsibility depend?
10. Measured by your own Standard of Equity, Justice and Right, how much (if any) do you possess more (or less) than you deserve?

10½. What is SIN?

11. What is the Full Measure of all your Sins of Omission?
12. What is the Full Measure of all your Sins of Commission?

THE TWELVE "OFFICIAL ANSWERS" TO THE ETHICAL PROBLEMS

1. Consciousness.
2. Will or volition.
3. Receiving and Giving.
4. Self-Control.
5. When done Cheerfully.
6. Self-Completion.
7. Self-Satisfaction or Self-Content.
8. The Obligation which God (or Nature) fixes upon the Individual to conform his Life to his own Standard of Equity, Justice and Right.
9. On my Ability to exercise an Independent, Self-Conscious, and Rational Volition.
10. As much more as the Sum of all my Conscious Powers exceeds the Sum of those I exercise in the discharge of Personal Responsibility.

10½. The Conscious and Intentional Evasion or Violation of Personal Responsibility.

11. The Sum of all my Conscious and Intentional Evasions of Personal Responsibility.

12. The Sum of all my Conscious and Intentional Violations of Personal Responsibility.

QUESTION THIRTEEN

My Friend:—During the year or more that is past, you have had submitted to you twelve questions. You have been asked to give to each one of them your honest, earnest and intelligent thought, study and consideration, and render to each the answer which most fully commended itself to your highest reason and best judgment.

You have been impressed, as far as your instructor was able to so impress you, with the understanding that something more has been and is expected of you than the mere formulation of correct answers. It has been the purpose to have you know that the good you might hope to realize from this work and study is exactly commensurate with the degree to which you have been and are able to exemplify the great fundamental principles of human life which underlie the "Catechism."

I am assured by your instructor, that you have done your work with credit to your intelligence, and have satisfied him as to your progress, your motives and purposes, and your loyalty to the Great Work of which this is but the beginning, and to which it is only the gateway.

Having done this, you seem to have earned the right to the next sequential step in the pathway of your individual progress, and it is my pleasure to outline to you that step.

It is now your privilege to ask yourself one question and give to it your own answer. You will find this, perhaps, the most difficult task thus far assigned to you, but I am sure you will not fail to appreciate the privilege as well as the results which are to flow from your own efforts in this connection.

You are now to ask yourself a question which shall contain, in itself, all the elements contained in the preceding twelve; and your answer must contain the most practical application of all the principles thereof, to your own life.

In other words, your question and answer must embody the direct application of the foregoing twelve fundamental principles of human life, to *yourself*.

And in this you must have no help from anyone, for this is the TEST upon which depends your qualification for further advancement.

PAX VOBISCUM.

The above is here declared to be the exact wording of both the Questions and Answers constituting the entire "Secret Work" known and advertised in all TK's literature as the *"Ethical Section."*

Here then, according to TK, are the true, original and identical "problems" of his secret, "scientific formulary"; a formulary, for which he modestly claims the World's Greatest Antiquity! He even explains how his Great School has had to sit up nights for thousands of years to guard these illuminating brain teasers from mankind. And at the same time, he solemnly declares that this same GS has tried, with all the might of its wisdom and power upon many occasions thruout past ages, to brand a few stray specimens of humanity with this ultra scientific formulary; but somehow, it appears the "school" could never make any money out of it until the "Elder Brother" took hold of the idea.

To imagine that Adam hadem! that Noah puzzled over them while in the Ark, that Moses, Jonah and Judas were brot up, bottle-fed, on these very same, identical thirteen questions of TK's ES—is quite a fable.

Look at the "problems"!

What is there in them?

Do they reveal anything vital?

Absolutely not.

There is not even the shadow or suggestion of anything vital or spiritual in them. They are dead and dry. They do not speak to you as things alive. There is no *spirit* in them. They suggest nothing new—except that it don't take much of anything but a good

supply of nerve for a metaphysical fakir to do a land-office business.

These problems are simply *brain teasers.* Clothed in *secrecy* they become excellent *bait.* Told openly, there is nothing in them. And other fakirs are doing business every day in the year in about the same manner as TK did—upon a basis of *secrecy.*

TK calls his ES a "scientific formulary." It is more like a Santa Claus hoax. There is no science in it. To take a question and work over it for a month or a year or ten years, until you accept the "master's" arbitrary, "official" answer before you will be given another question:—*does this make a thing scientific?*

In eighteen years about two hundred people have been worked on this formulary. Some completed the "work" five, fifteen—eighteen years ago. Did it develop any spiritual "senses" or make them any wiser or different from or more moral than the common run of mankind? *It positively did not.*

The majority of these former students live intelligent, practical every-day lives—no better and no worse than hundreds of millions of people who never even heard of the ES. They were morally normal and useful to their fellowmen long before they took up any of the literature of the "Great School" or read of TK's sham battles with his imaginary "enemies." They lived normally and grew spiritually because it was their nature to do so. Others who *completed* the so-called Ethical instruction and training, and had been qualified "instructors" of students for many years, went the same road of immorality that TK did,—possibly because it was in them to do so,—but *probably*

because they fell victims to the sensual suggestions and influences of TK's band of "Great Masters."

Bearing in mind that the "secret work" of Personal Instruction was conducted and carried on wholly by correspondence, whether the student and instructor lived a thousand miles apart or in the same block, we now fix in mind that the real object of the secret "Ethical Section" was to serve:

1. As a *bait* to sell books.
2. To hold and absorb the attention of his students while he "accepted" their money and services in various unique and original ways.
3. To further mould those same students into as willing, abject, dogmatic, blind believers as possible.
4. To train them to advertise and carry out to the full extent of their means, influence and abilities, *and without question,* the will of TK and his dishonest spirit guides, to whom he referred as "Great Masters."

The direct, continuous and inevitable tendency of such an influence and such a training,—if unreservedly accepted and lived, could not help but lead to the isolation of the individual from mankind, under the mistaken impressions:

1. That he is a "chosen" or highly favored mortal, and,
2. That everything connected with TK and his Great Scheme is absolutely *right,* and every other philosophy, science and religion just as absolutely *wrong.*

CHAPTER XV

The Technical Work

If you have read much of either Theosophical or Spiritualistic literature, TK's claims relative to the existence of spiritual senses and their possible development and use did not astonish you. If, however, you have not read much along the lines indicated, the idea of a man being able to live and experience a conscious life in two correlated worlds of matter, no doubt impressed you as being a most extraordinary and remarkable achievement. But the thing that probably impressed you even more than the personal claims that TK himself possessed these powers and had possessed and exercised them almost hourly for some twenty-five years, were the following:

1. That the entire process is truly and exactly *scientific,* and capable of scientific personal demonstration.
2. That it is entirely constructive.
3. That its results are *sure.*
4. That it is based wholly upon *morality.*
5. That violation of moral responsibility inevitably and always results in a forfeiture of psychical and spiritual development.
6. That this process can be explained and taught to others.
7. That TK claims that in many instances he succeeded in instructing and training a number of students so that they saw and recognized and talked face to face with those whom they had known upon the physical plane of life.

8. That this training constituted the first section of what he calls the "Technical Work of Spiritual Development."

9. That this process is in every sense of the word an "independent process," and at every point under the complete control of the student.

All of which seems quite proper and wonderful, and as it should be.

The advertising of this so-called Technical Work began with the publication of *"Harmonics of Evolution"* in 1899. It was continued in *"The Great Psychological Crime"* in 1903, and again in *"The Great Work"* in 1906. In the last named book it is meant to be the crowning achievement of the entire volume; in fact, of *the entire Harmonic Series.* It is the central idea around which everything else revolves, and up to which every other line of thot reaches.

In a plausible sort of way and in a manner evidently meant to give the book an air of being scientific and exact, TK leads the mind, step by step, up to this chapter *"The Technical Work."* This is his final card, the premium, or reward, or inducement which lends a temporary semblance of authority to himself and his entire "Great Work." TAKE THIS AWAY, AND YOU REMOVE THE FOUNDATION OF TK'S ENTIRE MOVEMENT. True, such laws and principles as he assumes to elucidate, remain, but the "work," the "movement" itself, is *not* built upon principles, but upon a most flagrant *violation* and *misuse* of principles, and upon *belief* in and *acceptance* of TK as a "master,"—an "Avatar," or Deity.

Speaking of his pseudo "Technical Work," TK, in "The Great Work," p. 411, says:

"1. The Technical Formulary is secret work.

2. Every individual who receives it is obliged to give it only to those who have been tried and tested, and found to be duly and truly prepared, worthy and well qualified to receive it.

3. It can be given only in the same manner in which it was received, which is "from mouth to ear."

4. The information contained in the Formulary is of such a nature that it might be made the basis of incalculable injury to the innocent if placed in the hands of the unscrupulous or ambitious."

Again on pages 181, 82, 83, "The Great Work," TK says:

"Every scientific formula, in order to be such, must be so exact and so entirely free from the possibility of interpretations, that every individual who uses it will be able to follow its directions step by step from beginning to end and thus prove its accuracy.

"To bring the illustration more closely to the subject under immediate consideration, the formulary of the Great School for the demonstration of a life after physical death, is definite and specific. Any individual who can understand it and who is able to comply with its terms can prove its scientific value. All those who are able to follow its conditions and provisions reach the same results. What it does for one intelligent soul it will do for another under the same conditions. What it does for these two it will do for as many others as are able and choose to make the test in strict conformity with its terms and conditions. Thus far it has opened the channels of spiritual sense for all those who have made the test under all the terms and conditions prescribed. It will do the same for as many more as are able to repeat the process in the same way and under the same conditions. These are the facts which stamp the formulary with the seal of 'science'."

From this last quotation one receives the distinct impression that this so-called Technical Work is as definite, reliable and scientific as mathematics. That the claims made for an instruction and training under this formulary are always sure to follow in the most satisfactory and systematic manner until the entire work of spiritual development is completed. The facts are, however, that TK DOES NOT POSSESS ANY TECHNICAL WORK, SUCH AS HE PRETENDS TO HAVE. His "technical work" was simply a metaphysical "gold brick," an occult "confidence" trick.

In plain words:

1. TK's so-called "Technical Work of Spiritual Development" is *not* what he impresses his readers to believe it to be, and,

2. It has *not* made possible the kind and number of personal demonstrations which TK deliberately, intentionally and falsely tries to make his readers BELIEVE *have been made.*

A number of people in times past asked for this pseudo-technical work, only to learn that it would take them from four to five years special training upon a so-called scientific "Ethical Formulary," before they could possibly be admitted to the "technical" work, and even then it would be about one chance in a million in favor of their ever being "admitted" to this "instruction." To show you just how TK handled honest inquirers, I shall here quote from two letters, as follows:

Oak Park, Ill., 8-14-1912.

C. E. L——,

"You make quite clear, in a number of your answers, the fact that the principal motive and purpose that impel you to apply for instruction in this School is your desire to make the scientific demonstration of another life. This motive is entirely worthy, and nothing would give me further pleasure than to guide you in that work of demonstration, if it were a physical possibility with me at this time.

But you will understand that difficulties of my own position when I explain the fact that at the present time I am the only individual in this country who is authorized and equipped by the Great School to give what is termed the *"Technical Work"* which covers that part of the instruction that deals with the scientific demonstration.

At the present time I am loaded down with the work of the entire Movement in such a manner that I have but a very small part of my time and energy that I can devote to that branch of the Work. And I have a list of over 400 applicants for that Work ahead of you. I could not possibly add another student to my own personal list until I shall be able to relieve myself of some of the work somewhere—which I do not now see how it is possible for me to do.

For these reasons, I dare not hold out to you the remotest prospect that it will be possible for me to guide you over the *"Technical Work"* at all. For this reason I cannot hold out to you any promise that you will be able to make the demonstration, because *I have no Student who has gone far enough to qualify as an Instructor in that branch of the Work.* A number have gone far enough to have demonstrated the future life; but they also are men who have their responsibilities of families on their hands, and must devote all but a small part of their time to the problem of making a living and paying their debts."

TK.

* * * * *

Dr. C. S. McC——,

"Question 18 is as follows: 'If you knew in advance that you never would have the opportunity to take up the "Technical Work," or personally make the scientific demonstration of a life after physical death, would you still desire to become a Student of this School?' Your answer is 'No.'

At present I am the only individual in this country who is in a position to give you or any other Student the Technical Work. I already have applications ahead for that Work from more than 400 Students. I do not expect to do more in this lifetime *than to care for those who are already on my waiting list.* Therefore, it would be virtually a misrepresentation on my own part if I permitted you to enter upon the Work in the face of your answer, and these conditions; for it would be equivalent to an encouragement on my part to you that at some time I shall be prepared to give you that work. This I do not at all expect to do, for reasons stated.

Furthermore, that Work is a most profoundly Secret Work, and can be given only "from mouth to ear;" and this means that before you could even hope to receive it you would be compelled to put your affairs in such shape that you could come to Chicago where you could be in *daily* touch with me during all the time necessary—which is indefinite, depending on the ability of the Student, but *at least three years under favorable conditions.*

These facts and conditions seem to make further progress both undesirable and inexpedient on your part." TK.

Looking thru TK's files covering a number of years, we find that he always had *"more than 400 applicants"* for his technical instruction, ahead of all other correspondents. As cheap as figures are, he could just as well have made it 4,000,000 and scared his applicant stiff at one single operation.

From your remembrance of what TK has written on the subject of his "Technical Work," how many students would you judge had taken this "work" and made the scientific demonstration of another life?

I have asked this question of many people and the replies have ranged all the way from a dozen to several hundred. Never once was the correct number or anywhere near the correct number ever guessed.

Oak Park, Ill., 8-14-1912.

C. E. L——,

"You make quite clear, in a number of your answers, the fact that the principal motive and purpose that impel you to apply for instruction in this School is your desire to make the scientific demonstration of another life. This motive is entirely worthy, and nothing would give me further pleasure than to guide you in that work of demonstration, if it were a physical possibility with me at this time.

But you will understand that difficulties of my own position when I explain the fact that at the present time I am the only individual in this country who is authorized and equipped by the Great School to give what is termed the *"Technical Work"* which covers that part of the instruction that deals with the scientific demonstration.

At the present time I am loaded down with the work of the entire Movement in such a manner that I have but a very small part of my time and energy that I can devote to that branch of the Work. And I have a list of over 400 applicants for that Work ahead of you. I could not possibly add another student to my own personal list until I shall be able to relieve myself of some of the work somewhere—which I do not now see how it is possible for me to do.

For these reasons, I dare not hold out to you the remotest prospect that it will be possible for me to guide you over the *"Technical Work"* at all. For this reason I cannot hold out to you any promise that you will be able to make the demonstration, because *I have no Student who has gone far enough to qualify as an Instructor in that branch of the Work.* A number have gone far enough to have demonstrated the future life; but they also are men who have their responsibilities of families on their hands, and must devote all but a small part of their time to the problem of making a living and paying their debts."

TK.

* * * * *

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"Question 18 is as follows: 'If you knew in advance that you never would have the opportunity to take up the "T[illegible] nical Work," or personally make the scientifi[illegible] of a life after physical death, would you s[illegible] a Student of this School?' Your ans[illegible]

At present [illegible] ily
is in a [illegible]
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Work [illegible] tu-
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the Work in the [illegible]
for it would be [illegible]
to you that [illegible]
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Furthermore, that Work [illegible]
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means that before you could [illegible]
be compelled to put your [illegible]
come to Chicago where you [illegible]
during all the time [illegible]
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These facts and [illegible]
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In *Life and Action,* Bv. 1, No. 4, p. 8 (1910), TK says:

"I was sixteen years in finding just two students who were sufficiently 'agonized' over the great problem of another life to enter upon the work of verification. These were my *first* two regular students. And during all that time my search was earnest and unremitting."

In his autobiography, TK explains that in 1887 Florence Huntley became his *first* regular student, and that Dr. E. M. W. some time about 1899 became his *first* "regular student of the *Technical Work.*"

In Bv. 4, p. 301 (Oct., 1913), TK, in speaking of his Classes of Technical Students, says:

"It is a fairly well known fact, that *some* of the students of the Central Group have been admitted to the *'Technical Work,'* and that they have accomplished considerable along the line of their independent psychic unfoldment."

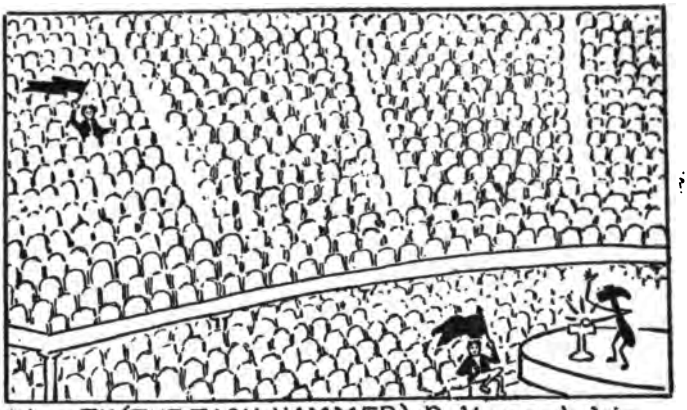
Again in the same article, same page, he says:

"In a few instances I have asked *one* or *two* of these Students to explain some of the instructions and their experiences—to certain of the Students to whom I desired to convey the specific information covered therein."

From these quotations, one might imagine there were quite a number who had taken or were taking the "Technical Work." Just why TK should say, "I have asked *one* or *two* of these students," etc., etc., does not appear—but the way in which he speaks gives one the impression *that there were more than* TWO *chnical* students.

"Do we understand you to say that TK had only two 'technical' students?"

That is exactly the truth. Just two technical students, and *only two.*



When TK (THE TACK HAMMER) Delivered his Memorable Address to all his Technical Students Both of them were present and listened with rapt attention....

In the light of this fact, one knows not whether to weep or simply feel amused at the following dramatic "charge" made by the "master" in his memorable public address to what his readers must have imagined, was an extensive amphitheatre crouded to its ceiling with Technical Students. Says TK:

"Those of you, my Students, who have been regularly admitted to the *Technical Work,* are charged with a doubly heavy burden of responsibility. For this reason, it is well for you to keep the fact of your advancement in the Work strictly a matter of confidence between yourselves and the School."

—Bv. 4, p. 304.

No wonder TK urges the soft pedal on all discussions of his "Technical" work, as he does in the following paragraphs:

"Do not *ever* introduce the subject of the *'Technical Work,'* at any Group Meeting, nor at *any* meeting of Students, or Friends of the Work,—*unless* you have been specifically and definitely asked by me, or by some one of the Great Friends, to do so."

"Do not *ever* discuss the subject with any individual who is not an accredited Student in good standing; nor in any event whatever, *unless* you have been specifically authorized by me, or by my superiors, to do so."

"Make it a rule to avoid being drawn into *any* discussion or narration of any psychic experiences you may have had —*unless* there is some real and urgent *necessity* for doing so. Otherwise you are liable to make the impression of 'boasting'."

Trust your spiritual "Uncle" to anticipate and head off any discussions which are liable in any way to uncover or bring into question any of his "spiritual" pretentions.

* * * * *

Speaking of the necessary steps in the development of the spiritual senses, TK says:

"1. A studio must be prepared and properly equipped for the study of 'Spiritual Optics'."

—Great Work, p. 394.

This is only so much horse-play with the reader's intelligence. He purposely leaves everything to the reader's imagination, with never a hint of the real truth. One may conjure up all sorts of "scientific" optical instruments: spiritual telescopes, astral microscopes, angel dark lanterns, colored lights, spirit targets and pointers, disposition barometers, spooky sign boards and ghostly guide lines indicating where the

technical student should look and what he should imagine he sees.

There was really nothing of the kind.

The truth is TK's "technical" work was simply a "system" of concentration, *entirely experimental, and not unlike similar methods employed by spirit mediums and "mystics" for thousands of years.* The whole "instruction" can be given in five minutes talk, and its application does not in any way depend upon morality or any previous knowledge of or even interest in ethical or spiritual philosophy. The results were not in any way dependent upon TK's presence, as he misleads his readers to believe, tho they may have been due more or less to his use or misuse of suggestion, or suggestions coming from his so-called "Great Masters," or Spirit Guides.

On the subject of a scientific "technical" diet, TK had nothing definite or specific to suggest. The student simply *experimented:* first with one negative food, then with another. It was the same with the "methods" of concentration: the student simply *experimented:* first one way, then another, and the results of ten to fifteen years of such experimenting, were about as *"scientific"* as pulling one's finger out of water and looking for the hole.

I purposely do not give the "method" of concentration suggested by TK because it is unreliable and dangerous. It is a *forcing* process, and so far as the individual experiences anything at all, the results are due to an auto-inversion of the channels of *physical* sense, exactly the same as occurs *in hypnotic practice.* The results following such tampering and interference

with Nature's laws must always and inevitably be indefinite and dangerous. In all such experiments, the experiences which come to the experimenter are just as uncertain and the *kind* of spirit guides attracted just as vague and unreliable as the results of any other similar process of developing mediumship.

It was the general impression among TK's readers that his technical students had so far demonstrated the "scientific" value of his instruction as to be able to open their spiritual senses and converse with spirits. This impression is *absolutely untrue.*

Both students suggest that while practicing certain mental exercises they at times saw various colored lights, and sometimes what appeared to be faces—either motionless, as in a picture, or forming and dissolving as in clouds of constantly changing shadows. In a few instances when "conditions" seemed favorable, one student saw what appeared to be *pictures* peopled with living persons, but the experiences were *not* under control of the student, to be seen *at will* and *voluntarily*—as in the case of thousands of genuine clairvoyants in private life, many of whom pretend to no knowledge whatever concerning their experiences.

* * * * *

Florence Huntley labored in behalf of TK's "Great School" for sixteen years. She was TK's first student. She wrote the first "text" book; was the author and originator of practically all the plans and means for the work of extension; she edited all of TK's writings, and was the head of the Woman's Department of the G. S. *She was recognized by all students and*

friends as TK's spiritual mate. She was accepted, and so announced by TK, as the only duly authorized Representative of his Great Work, aside from himself. She died in 1912.

Here at least it would appear that the two technical students would have demonstrated and proven to themselves, and to the Chicago students, the reliability of their "technical" training. One had been a technical student for twelve years, the other for three years. In the course of their *experimenting* both had had some experiences which, at the time, they believed to be constructive and genuine. Under the circumstances, it would seem reasonable to expect that every possible effort from both planes of life would be made whereby both of these men would be able to see, recognize and communicate with Florence Huntley face to face. Such a demonstration would have constituted a crowning achievement in support of the truth and value of TK's teachings.

But what are the facts?

Did either of the two technical students communicate with Mrs. Huntley following her death?

Did either of them see her or otherwise recognize, or sense her presence, state or condition?

Absolutely NO.

The only word that was supposed to come from her THRU ANY CHANNEL CONNECTED WITH THE SO-CALLED G. S. was a few suggestions by TK to the effect that she had gone swiftly to the "8th spiritual plane" and was no longer subject to the law of earthly gravity. And considering the life TK was living at the time of

these alleged "messages" we may safely assume that he was simply faking.

Surely if the results of TK's "Technical Work of Spiritual Development" were as nothing under circumstances of this kind, we may properly conclude that it is *not* what he represents it to be and will *not* do for the student what he claims for it. We may then safely conclude that no very valuable "scientific" demonstrations are ever likely to be made under *that* particular process, no matter how great or ancient or well advertised it may happen to be.

It is the opinion of the only two men who took the Technical Work that in addition to his misuse of psychological suggestions and influences, TK has been simply an *impressional medium.* This would seem to be borne out by the following statement made by TK himself relative to his Technical instruction:

"Under certain conditions, his consciousness will slowly but surely respond to the *play* of spiritual forces and conditions. His first conscious experience of this kind *may* come to him thru *any one* of the five spiritual senses. It *may* be that he will first become aware of 'Presences' about him thru the sense of spiritual touch. Or it *may* be he will see a spiritual form or light."

This in substance reads exactly the same as one may find in dozens of books on mediumship, and indicates very clearly that his "independent process" is the same that *"waits"* for *"the play of spiritual forces and conditions."* The RESULTS may be one thing or another, but whatever experiences may come (if any come at all) *they are NOT subject to the will, choice or control* of the student or medium.

Another point: If what TK professed to *know* and teach along the lines of spiritual development, and the influences back of him were *constructive,* why did some of his most advanced students—those *closest* to him for years—have personal experiences in which they "saw" what they could only describe as "Terrors" —reports of which were carefully and closely guarded from all but the most trusted inner students?

The mere recital of these personal experiences, as they were reported, would be sufficient to shock the strongest intelligence, and for the moment, paralyze all his senses with an unnamable horror.

TK "explained" that these experiences were Nature's "tests" of the individual's courage and right to progress in his "Great School."

But *why* such soul-paralyzing, terrifying influences and entities in such intimate fellowship with the "master"—a vital part of his "system" of "spiritual development"?

It appears that whenever TK was in touch with any spiritual conditions at all, it was with those of the lower astral planes of darkness, and *not* the planes of spiritual Light.

Many sensitives have testified that at various times and places they have both seen and felt these unfriendly influences *when in the same house with TK.*

Hundreds of people testify to having been warned in one way or another to keep away from and to have nothing to do with either TK or his so-called "school." And we wish here to state that many of the people thus forewarned *know* that these warnings came from relatives and friends in the Spiritual Summer Land.

We wish further to state most clearly and earnestly that what has been said in this chapter applies solely to TK's so-called "Technical" work and *to that particular "work" only.*

Not a single word is in question of the existence of the spirit world,—of the continued intelligent activities and conscious, uninterrupted individual identity of relatives and friends who have passed to those planes, nor of actual and tangible communication with those relatives and friends.

Let this fact sink deeply into your soul and abide with you forever.

* * * * *

There *is* a spirit world, just as there is a material world,—a "Summer Land,"—a world of unlimited planes of conscious, victorious, immortal individual life. And those we love, and those we do not love, those we know and those whom we may never know;—thousands of millions of spirits first born upon the earth plane, now live in glories undreamed of, unimaginable to mortal intelligence, in homes in those bright worlds of light and progress. The pathway, the powers and possibilities of the soul when liberated from this plane are illuminated with the light of Suns and Sons more glorious than any possible earthly comparison.

Not only do our Beloved and the friends and companions of our earthly confidence, dwell in security upon the spirit side of life, but not one of us living this side of the Friendly, Waiting Gateway, but walks daily and every conscious and unconscious moment of

our existence in this *"Light from Above."* There is no other light, for life and light are inseparable, and *both are spiritual.* Look into the eyes of one who has passed from his physical body: the *"light"* has gone; the one who *was* and *is Life* has departed.

If we live at all, we must live in *light.* Light is the native element of our spirit, because we *are spiritual beings.* The world-beloved Teacher, Jesus of Nazareth, said of some whose spiritual minds were asleep, "They are dead while they live." Spirits dwell in light according to the light awakened and developed *within themselves.* This is the "Kingdom of Heaven." "If the light that is *in* you be darkness, how *great* is that darkness."

Our Beloved not only dwell upon planes more substantial than this changing, crumbling, uncertain, temporary earth plane, but every one of us has been assisted and is being assisted from the spirit side of life, by those who have preceded us to that glorious experience. They are more interested in the great problems of life than ever. They see with the clearer vision; they realize there the meaning, the interpretation, the possibilities of our present life and its far-reaching effects more definitely than we can ever know until we too join them and view the path from that side.

In this chapter we have said that no message ever came from Florence Huntley thru any channels connected with the so-called "Great School."

But communications *have* been received from Florence Huntley, the same individual, the same intelligence, *the same Florence Huntley* who lived and was deceived, and suffered and gave the best years of her

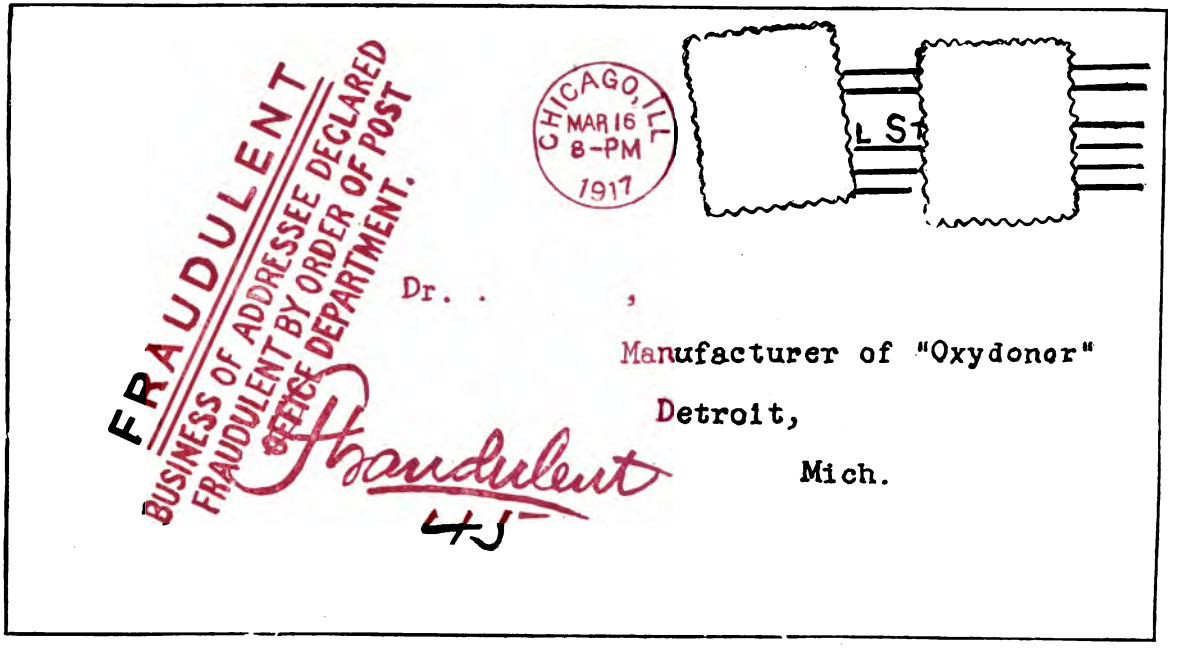
life toward establishing what TK deliberately misled her to believe was the work of a Great Spiritual School of Light.

Florence Huntley today lives consciously upon the spiritual planes of life. She has communicated with those who were her true friends upon the earth plane. And as she gave her earth life to what she was impressed by a deceiver to believe was her duty, so now she works just as bravely and with the same quality of fearless honesty and determination and nobility of spirit to undo, unmask, counteract and expose the false, misleading claims and pretentions of the TK who so shamelessly represented himself to the world as a "master."

To Florence Huntley is due much of the credit for the data embodied in this volume. For months, together with other spiritual helpers, she has labored to bring about this present message to mankind. Time after time she has made it possible to locate certain data and documents hidden away in places where she alone knew of their existence and their important bearing upon certain phases of the subject matter of this book.

* * * * *

With all the earnestness and intensity of her soul, she has desired, and urged and assisted with this work, in order that the facts contained in these pages may be given to the world.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Local Representatives and Dealers wanted everywhere

DR. 'S VICTORY OVER DISEASE

THE OXYDONOR

For the Prevention and Cure of Disease without Medicine or Electricity

Office of LADD & RICHARDSON

General Dealers

941 MONADNOCK BUILDING

Sterling Chicago, Ill., 5/21/91.

Well Johny, my boy. how is it in the East;

CHAPTER XVI

"Doctor" Richardson (TK) and the Oxydonor

"OXY," HAIL!

A song without words,
A cure without drugs,
This triumph of science outleaps
Every tonic and toner,
All hail, Oxydonor!
That cures a man up while he sleeps.

P'r'aps you've not heard
How the plant and the bird,
And horses bowed down with the heaves,
Were vitalized quite,
In space of a night,
As were cockroaches, kittens and beeves.

Would we could inspire
You now to inquire,
And ask us to fully explain
How we guarantee
Without any fee,
Rosy health and redemption from pain.

F. H.

In his autobiography, TK makes record of his moving from Minneapolis to Chicago, as follows:

(1). "About the end of that time, 1891, I removed to Chicago."

(2). "In the Autumn of 1890, I came to Chicago and, with three of the good business men of Chicago, formed a business association with which I remained connected until 1900."

You will note that TK does not tell us *what* this business "association" was; also that his dates do not seem to be "affinities" by several months. Evidences, however, show that he was in Chicago and in "business" either in 1899 or in January, 1890. His "business" at that time was promoting the old-time, reliable "Oxydonor" Doctor, for which TK and his partner were "Exclusive General Dealers for the State of Illinois."

Most of our older readers will recall the "Oxydonor" craze. The instrument consisted of a hollow, closed metal tube, about four inches long and one and one-half inches in diameter, all highly nickle-plated and having a red cord attached to one end. It was widely and wildly advertised some twenty-five years ago, and tens of thousands of people all over the country went in for the red-string treatment.

The Government finally tried one of the "oxydonors," discovered the hoax and decided the thing was a fraud. As a result, the inventor was denied the use of the mails, and his business declared fraudulent. This of course put an end to the local activities of all "Exclusive General Dealers," and so we find "Doc-

tor" Richardson with thousands of other representatives and agents going out of "business."

But it is doubtful if there was another oxydonor agent in the country who sold the instrument more cheerfully or philosophically than TK. His scientific ethical training, his independent spiritual vision and hearing, his ability to withdraw from his spiritual body, his love for humanity and utter disregard for money would naturally fit him for the business, and enable him to "do" everybody good.

The following oxydonor "poems" passed between TK and one of his friends, a physician of the Regular School of Medicine. These efforts to immortalize the Oxydonor give us another view of the "master's" metaphysics. If TK's poetry should seem a bit better than his friend's, it is due to the fact that he always wrote with an "OXY" attached to his leg, and the "power" turned on to XXX.

OXYDONOR

Copyright 1894. by Dr. H. Sanche.

The Most Wonderful Discovery Ever Made.

Nature's own preventive and cure of Disease. No Drugs, no Medicines. The cheapest and most effective Doctor ever introduced to Mankind.

No Person can Afford to be without it.

We want good reliable people everywhere to handle and sell the Oxydonor. For territory, terms and all matters relating to **OXYDONOR**, write us or call at our office.

(OVER)

THE "OXY."

Whoe'er is not owner
Of one OXYDONOR,
  Is subject to every disease.
However he endeavor
To live on forever,
  He dies, sure as Fate, if you please.

Whoever IS owner
Of one OXYDONOR,
  Is MASTER of every disease.
By honest endeavor
He lives on forever,
  In spite of the Fates, if you please.

Just one OXYDONOR
On any sick "Jonar,"
  Will cause the old "whale" of disease,
To writhe and to vomit,
And scoot like a comet,
  And "get off the earth," if you please.

Whenever a "groaner"
Buys one OXYDONOR
  From us, if it doesn't relieve
All his aches and his ills,
Without doctors' bills,
  He can bring it right back, if you [please,
and we will do the right thing by him,
"and don't you forget it."

LADD & RICHARDSON,
Exclusive General Dealers for the State of ILLINOIS,
941 Monadnock Block, CHICAGO.

My Dear John:—

I've read your poem on "Oxy,"
And I think you're getting foxy,
Or going off with Coxie,
Just for your country's sake.

There's no use to bemoan her,
But you had better disown her,
For your old Oxydonor
Is all a big fake.

But Barnum he fooled 'em,
Suggestion she schooled 'em,
And now you have muled 'em
Clear out of their aches.

"Good Morning," "Pear's Soap,"
"See that Hump," yes I hope
Have each pulled a strong rope
For the suckers to take.

Doctors physiced, puked and bled,
Blistered, sweated, starved and fed,
Did other things that can't be said,
That ended in an Irish wake.

"Blue Grass" took a craze,
Charmed off warts, if you "plaze,"
Hair on bald heads it would raise,
Even cure an ague shake.

"Christian Science," heads or tails,
I win you lose, it never fails.
Faces fixed with "Madam Yales,"
Caused many, many hearts to break.

Seen the circus, heard the band,
Drank the waters of the land,
Took the sunlight to get tanned,
Played the goose and also drake.

Carried buckeyes in their pockets,
Stared their eyes clear out of sockets,
Sent their money up like rockets,
Simply playing "Country Jake."

"Jo-Jo," the wild man,
Girls that dance the "Can-Can,"
After each we've all ran,
That they might money make.

We blow hot, we blow cold,
Get our fortunes oft told,
Then swear we've been sold
With our eyes wide awake.

Howling Dervishes, Indian dances,
Wizards, witches, girls in trances,
Wise and foolish all take chances,
Nothing will their belief shake.

"Willow sticks," for digging wells,
"Splashing spit" the secret tells,
Throw old shoes for wedding bells,
Fearing marriage a mistake.

"Bad luck Friday," "Groundhog day,"
"Trim your corns in month of May,"
All these things have had their day,
And still humbugs their millions make.

Old Ireland's "Blarney Stone's" been kissed,
Hoodooed dogs and cats been hissed,
Chased the rain-bow, always missed
To catch the end and get the stake.

Poor old moon controls the crops,
Slot-machines the nickel drops,
Mortgages the people crops,
And finally their sheckels rake.

So now there is no use to fuss,
Neither beg, nor growl nor cuss,
Because it always has been thus,
And your heart it will not break.

So go ahead and do your best,
Give old "Oxy" a fair test,
Suckers they will do the rest,
Since old Chicago's drained her lake.

Your friend,

——— ———, M. D.

Chicago, Ill., Mar. 8, 1900.

Friend Doc:—

I have in my possession,
From one of your profession
A pitiful confession
Of a lack of common lore.
The author's name is ———
A thorough disbeliever
In every new achiever
Of results he can't explore.

The knowledge he professes,
As he himself confesses,
Is nothing more than guesses,
Three times in every four.
And yet, he keeps on guessing,
And never stops professing
That he's the only blessing
This side of Singapore.

Whenever his attention
Is called to an invention
Which schoolbooks fail to mention,
Those books he will explore;
Then when he fails to find it
In books which don't define it,
He tries to undermine it
With a loud and empty roar.

His roar is like the lion,
Like "Dowie" in his "Zion,"

Still more like "Billy" Bryan,
Who roars the country o'er.
It sounds like distant thunder,
It fills our souls with wonder
To think of such a blunder
From such a Hellebore.*

He howls in bleak December,
In April and November,
In June and in September,
He howls till he is sore.
He howls in every season,
He howls without a reason,
He howls till it is treason,—
And then he howls some more.

He yelps: "All men are fakers,
"Except the undertakers,
"Who've planted sixty acres
With friends I've sent before."
With poisonous potation,
In regular rotation,
He keeps up emigration
To that "Bright and Shining Shore."

'Tis my unasked opinion,
That he's a low-down minion
Of Satan, whose dominion
Is Hades, evermore.

*See medicinal properties of this plant.

Although his tragic falling
Was something most apalling,
He'll soon be where his bawling
Will bother *us* no more.

Concerning Oxydonors,—
These doctors, howlers, groaners,
Will only help their owners,
To keep them to the fore.
When all the people use them,
The doctors can't abuse them,
And none will then refuse them,
Nor the health which they restore.

Now, let us draw the curtain,
For 'tis unkind to hurt an
"Ornery Cuss" who's certain
To scorch forevermore.
'Tis neither wise nor witty,
To dedicate a ditty
To one we ought to pity
Because he's such a bore.

Cordially yours,
John E. Richardson, TK.

"JOHNNY TACKS" AND THE OXYDONOR.

I've a notion you're a sinner,—Johnny Tacks,
Not at all a new beginner,—on the tracks.
You've been tramping on the earth,
Causing trouble, and some mirth,
A good bit more than you are worth,—Johnny Tacks.

I will notify you here,—Johnny Tacks,
That your rhymes are rather queer,—something lacks.
You may waste some ink and brains,
Singing out your short refrains,
But they never will bring gains,—Johnny Tacks.

Now, you're fussing with the doctors,—Johnny Tacks,
And you're calling them "concoctors"—at their backs.
But they'll get you "bye and bye,"
And they'll fix you like a pie,
For the undertaker, spry,—Johnny Tacks.

You may think you'll beat old Barnum,—Johnny Tacks,
And you'll no doubt try to "larn 'em"—some new facts,
But the fools have "cuf their gums,"
Spent their money in small sums,
Till there isn't left no "plums,"—Johnny Tacks.

If this Oxydonor thing,—Johnny Tacks,
Would stop "wimmen gossiping"—at their backs,
Bring old maids a single beau,
Make new teeth in people grow,
They would want them then, you know,—Johnny Tacks.

There's a man called "Billy" Bryan,—Johnny Tacks,
To beat McKinley, he's a-dyin',—in his tracks.
If an "Oxy" would help him,
Even shut off "Jumping Jim,"
It might keep him in the "swim,"—Johnny Tacks.

Now to keep John Bull from hooking,—Johnny Tacks,
Old Man Kruger keeps a looking,—in his sacks;
But the money isn't there,
Nor can he get it anywhere;
Would an "Oxy" be to spare,—Johnny Tacks?

Now, there's Dewey, he's a dandy,—Johnny Tacks,
And he proved himself quite handy,—giving cracks,
When he gave the whales a "Jonar,"
Found Manila a new owner,
Did he use an Oxydonor,—Johnny Tacks?

The Filipinos, they still fight,—Johnny Tacks,
And it's hard to say who's right,—whites or blacks,

Would one help them in their dickers,
Stop the "Yanks" from selling liquors,
Even stop the horde of kickers,—Johnny Tacks?

Now, if Sheldon in his capers,—Johnny Tacks,
Could just keep the other papers,—from attacks,
Perhaps an "Oxy," it would do;
Better tell him 'fore he's through—
"That's what Jesus, he would do,"—Johnny Tacks.

Now, Carnegie, he's the fashion,—Johnny Tacks,
Giving buildings is his fashion,—kindly acts,
Forty millions every year,
Lets the people see things clear,
Is he using "Oxys," dear,—Johnny Tacks?

Now what force is in this wonder,—Johnny Tacks?
Is it that which burns from thunder, our hay stacks?
Makes it daylight out of night,
Runs the street cars like a fright,
Did "Ben" bring it with his kite,—Johnny Tacks?

Can you tell us without joking,—Johnny Tacks,
Is it that which comes when stroking Pussy's back?
Do the telegraphers use it,
And the lightning-rods abuse it?
To bring fame, did Edison choose it,—Johnny Tacks?

Now I'll tell you what it is,—Johnny Tacks,
The thing that does the "biz,"—these are facts,—
If the truth they want to seize,
In their brains—just tell them, please—
Lies the force that cures disease,—Johnny Tacks.

To decide who's been outwitted,—Johnny Tacks,
These rhymes should be submitted by two "Jacks,"
Call the "Tacks," both small and great,
Let them study this debate,
While Judge Fing-Wing sits in state,—Johnny Tacks.

——— ———, M. D.

* * * * *

Friend Doc:—
I have to acknowledge the aptness and worth
Of the poem you sent me today,
It has all the metre, the rhyme and the mirth
Of a poet who writes without pay—
(for the Nonpareil.)

Its metre is that of the song, "Baby Mine,"
But it lacks all its beautiful swing.
The muse had a tussle to make itself rhyme,
So it had to take "any old thing"—
(that came along).

As soon as I read the first verse I was struck
With its rollicking humor and glee,
And I said to myself, in the language of Puck,
"What fools these mortals must be"—
(in western Iowa).

I got out the first one you wrote and I read,
And then I compared it with this,
And I said to myself "There's more than one head
Mixed up in this last, or I miss—
(my guess badly").

The first one has rhyme, but its metre is wrong,
And sometimes by several feet;
Sometimes it is short, and other times long,
But nowhere at all does it meet—
(the requirements of good poetry).

The last one has metre which matches its rhymes
So well that they neatly betray
The work of two minds in getting the lines
To metre and rhyme in the way—
(that they do).

I have no objection, so far as that goes,
To having you call in a friend
To help you unburden yourself of your woes,
If only it helps you to mend—
(your poetical diction).

But if ever you hope to become a good "Tack,"
And stand on your head in a chair,
You'll have to reform "Pottawattamie Jack,"
In order to make it a "pair—
(of Jacks").

I wish you would name the son-of-a-gun
Who measured your verse into feet,
And fixed up the metre, I'll bet it was one—
Of those measly, unholy, dead-beat—
(reporters on the Bee or Herald).

And now let us turn for a moment or two,
To the great Oxydonor again;
For I want you to know that I'll never get through
This "fussing," until you refrain—
(from abusing it).

You've called it a "fraud," a "humbug," a "slam,"
A "fake," a "snide" and a "shame,"
A "delusion," a "snare," a "joke" and a "sham";
In fact, most any old name—
(you could find that was mean).

Now, what does a devil-fish do when a whale
Comes browsing along very near?
It kicks up a muss with the end of its tail,
And muddies the water, for fear—
(the whale might swallow it).

Now, you are the devil-fish, "Oxy's" the whale.
You see "Oxy" coming your way;
You kick up a muss and you sputter and rail,
In order to scare it away—
(from Council Bluffs).

The trick is too old, and the people are on—
To these "Doctors and Devils and Drugs."
They'll soon come around and boost you along
To the place where they keep all the thugs—
(down at Fort Madison).

I notice that you and old Dowie agree
On the *locus in quo* of disease;
But it looks to a man who is able to see,
Of the two, most assuredly he's—
(the more consistent practitioner).

You both say disease is all in the mind.
He works on the mind for a cure.
You fill up the *stomach* with every vile kind
Of poisonous, rotten, impure—
(drugs and so-called medicines).

Suppose it's a corn on the top of your toe,
Is that on your mind, or your foot?
Then what if the tooth-ache should add to your woe,
Is that in your mind, or the root—
(of some decaying molar?)

If all our diseases, our ailments and ills
Are merely a mental conceit,
Then why not administer doughnuts for chills,
And chocolate creams when your feet
(pain you?)

If there is no sickness except in the mind,
And there is no mind in a hog,
Then why does the cholera kill off our swine?
And why does an old yellow dog—
(have the Asthma?)

If what you have said on the subject were true,
Then why go to medical schools?
I wish you would tell me the reason why you
And all other medical fools—
(don't practice Christian Science?)

Your logic demonstrates beyond any doubt,
That a wheel has come loose in your head.
You'll have to be careful, or it will come out,
My gosh! that would kill you so dead—
(that even the Oxydonor couldn't resurrect you).

To end this, we'll lump all those poems of ours
Together and call in the "Tacks,"
And let them apply their mystical powers
In an effort to tell us who lacks —
(the most of being a poet).

If they should decide that you are the man
To choose as their own "laureate,"
I promise you now I will do all I can
To help them to inaugurate—
(you on the point of a tack)
(in due and ancient form.)
—John E. Richardson, (TK).

At the "Master's" Feet

CHAPTER XVII

The Sublime and Ill-lluminated Order of Tacks

This Order of Tacks was the *real* Sanctuary or inner and most obscure earthly retreat of the Great School in America. It was a most profound Secret Order, consisting of only a few *inner* students, and deeply hidden away, back of or beyond or within all other activities of the Great School, in such manner as to be entirely unsuspected and unapproachable from without. Of the 500 or so active students, it is probable that not more than 200 ever even *heard* of the existence of this inner body of Advanced Students. Of a possible 200 Ethical Students, probably not more than 35 were ever elected to this "Order."

No candidate was ever admitted except on invitation from within the Order itself. There was but *one* pathway of approach: that was thru a course of profoundly secret instruction, a definite, rigid work of preparation requiring in some instances years of intense personal application. And only *after* this preparatory work was actually completed and the student tested in every particular, was his or her name ever proposed for advancement and membership in the "Order of Tacks."

It was within this Order and in the presence of its assembled members that a great *miracle* was regularly performed: the only miracle connected in any way with the Great School. The writer never witnessed

this miracle, but it is said that all who were permitted to look upon that sublime process of transmutation never afterward ever doubted TK's authority, power or mastership.

The esoteric, or spiritual name for the "Order of Tacks" was *"TK's Tack Factory."* There was a ceremony of initiation by which "suitable raw material" —*finished!* ethical students were taken in off the "dump" and made into living "tacks." Initiations took place in Mrs. Huntley's *"Paradise Flat."* Out of a total membership of from 12 to 15, from seven to twelve members were usually present. The candidates were usually favored pilgrims from other cities.

During initiation each new member was given a "new name," which in some way embodied the name of the sacred symbol of the Order:—a *Tack.* Thus: *Tacktful,* Carpet *Tack,* Taxi, Tack Hammer, Miss Attack, Locomotor Ataxia, etc. TK's official title was the *"Chief Tack,"* but being accustomed to numerous names, he was also known as the *"Tack Hammer."* Mrs. Huntley's idea of the "Tack Hammer's" official business is here illustrated by another of her interesting pen sketches taken from the minutes of the Order.

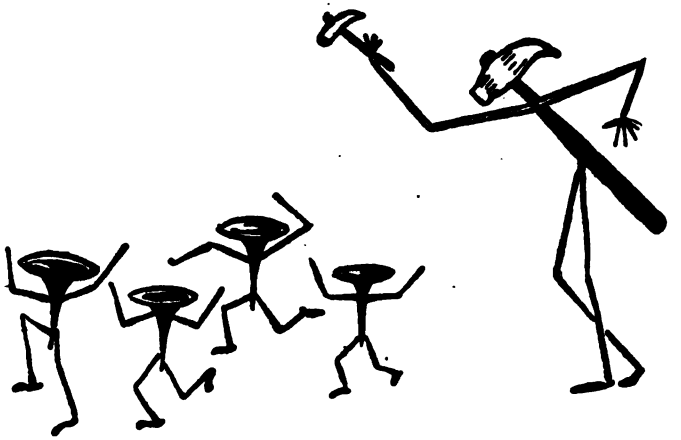
We shall now take a few quotations from the secret Ritual of the "Order of Tacks."

TK—"Friends and Fellow Laborers:—

Obedient to the Command of the ONE HI, before whom all 'good and lawful' Tacks delight to humble themselves, I am about to open this Factory for work. Let every hand be at his post, ready to respond. *Lady Tactful,* what is your working station?"

A.—"At the left of the *Hammer.*"

—"What are your duties there?"



A.—"To count the tacks, keep the tactics of the tacks, and record tack orders."

TK—"*Thotful Cephalologist*, what are your duties?"

A.—"To see that every tack that goes out from this Factory is equipped with a large, well-formed and properly rounded head."

* * * * *

TK—"*Shocking Magnetograph*, what are your duties?"

A.—To absorb magnetism whereby to magnetize all newly made tacks until they shall never fail to stick to the Hammer."

Q.—"What is the station of the Hammer?"

A.—"Toward the rising Sun."

Q.—"And what are his duties?"

A.—"To drive tacks into place; to pull those that do not fit; to straighten the crooked; weld the broken, strengthen the weak, repair the imperfect: and do all this with blows so delicately measured as not to injure—*his own thumb*."

* * * * *

TK—"*Recording Angel*, where is the Great Inspector and Judge whom we designate as the ONE HI?"

A.—"Out of sight."

Q.—"And what are his duties?"

A.—"He has none. He is the inscrutable head of this establishment, in whom are exemplified all the virtues of a perfect TK."

* * * * *

TK—"Having now been regularly refined, measured, moulded, headed, pointed, polished, magnetized, weighed, boxed, wrapped and labeled, I presume you realize that you are now a good and lawful living TK. Is it not so?"

A.—"It is."

TK—"Nevertheless, my friend, however naturally you may have arrived at this conclusion it is erroneous, and it is my solemn duty to inform you that you are not yet a living TK. You must first satisfy all present that you acknowledge with them voluntary allegiance to the ONE HI. But before making this official salaam, it is but meet and proper that you should first know as much as we can tell you of the wisdom, the power and glory of him to whom this acknowledgement must be made. In order that you may the better observe the sublime symmetry and beauty of his noble character, we will proceed alphabetically, beginning with:

A. He is *Amiable* in all his Aims, Arts, Acts, Achievements, Ambitions and Animadversions.

Response by all: "He is Another."

B. He is *Benovolent* in all his bounteous benefactions, and *Beautiful* as a blushing bride after the benediction.

"He is a Beaut!"

C. He is *Chaste* as the lily, *Charitable* to all his children, *Courageous* under crucial conditions and circumstances, and *Courteous* to all his critics.

"He is a Charmer."

D. He is *Devoted* to his *Duty*, *Direct* and *Discrete* in his discussions: *Discriminating* in his dogmas and doctrines, and *Diligent* in all his doings.

"He is a Dandy!"

E. He is *Exemplary* as an exponent of equity, equality and excellence, and an emblem to emulate.

"He is un-Earthly."

F. He is *Faithful* to friends and *Friendly* to foes. He is *frugal*, *fearless* and *faultless*.

"Finer than frog's fur."

G. He is *Good* as a Guru, and *Gracious* as a God.

Holy Gee!"

H. He is an *Honest* Humanitarian, with a heart full of *Hope* and a halo of *Happiness* about his head.

"He is a Hummer."

I. He is an *Independent* Intelligence, and an *Ideal* I-opener of the Illuminati.

"He is IT."

J. He is *Just* in all his judgments and *Judicious* in all his jollities.

"Junk the Jinx."

K. He is *Kingly* in his knowledge and *Knightly* in his kindness.

"Kick Him Kindly."

L. He is a *Loyal* and *Loving Lord* and a *Luminious Llama* of the *Law*.

"He is the Limit!"

M. He is *Modest* and *Meek*, *Magnanimous* and *Mighty*, a *Midget Monitor* of *Morality*, and *Magnificent* as a *Munificent Moderator* and *Merry-Maker*.

"His name is Mud."

N. He is a *Noble Necromancer*, and a *Natural Nailer* of *Nocturnal Novitiates* and *Nebulous Neophites*.

"Never again!"

O. He is an *Occult Oddity*, an *Opulent Optimist*, an *Orderly* and *Official Organiser*, an *Ossified Officer*, and an *Obvious Oversight* of all *Oriental Occultism* since the *Oracular Oracles* of *OM*.

"The only Oyster in the Order."

P. He is *Patient* and *Peaceful* as a *Potentate*, and a *Powerful Preacher* of *Purity*, *Perseverance* and *Piety*.

"Pat Him on the back."

Q. He is Quiet and Quaint as a Quaker, quick in his quips, and the Quintessence of Quality.

"To the Queen's taste."

R. He is Richer than Rockefeller, Reliable as a Royal Revolator, Ready to Recognize the Rights of his Rivals, and a Race Ruler over Raw Recruits.

"Rah! Rah! Rah! Richardson! Raw! Raw!"

S. He is Safe and Sure, Silent and Serene, a Saintly Savant, a sane and Soulful Seer of all Secrets, and a Strictly Scientific Symbol of Self-satisfaction.

"Some Saint."

T. He is a Titled Tutelary, Truthful under every Test, and as a Tack he is a Trump Triumphant.

"Tin is His tune."

U. He is Unselfish, Unobtrusive, Unvarying, Utterly Upright, a Universal Utilitarian, and United to Uneeda.

"Pass the crackers."

V. He is Virtuous and Versatile, a Veritable Vishnu, and a Valerous Victum of Vulcan.

"Vam Moose!"

W. A Wild and Woolly Wizard of the West, Worthy, Winsome Worker of the West, Wakeful, Watchful, Wise-one, Whiskerless.

"He is a Worrier."

X. Xenophen, Xavier, Xerxes.
Philosopher, priest, king.
United virtues all lurk these
In him whose praises we sing.

"Xmas Xcitement."

Y. A *Yearning, Yankee Yoga,*
In *Youthful, yellow Toga,*
Yodling sweetly all the livelong *year,*
Yielding to the *yoke* of karma,
Yet, so meek he would not harm a
Skeeter sitting singing on his year.

"The Yellow Kid."

Z. A Zinky Zymnologist of Zion, a Zonular Zealota Zany, a Zig-Zag Za of the Zodiac.

"Our Zooky Zukums."

TK—"These, my friend, are the virtues of the ONE HI, in whose presence we delight to humble ourselves, and to whom in token of our allegiance we bend the knee."

(The Tacks here made the official salaam.)

In the Ancient School of Natural Science, the process of initiation was for the purpose of developing the spiritual powers and unfolding the spiritual senses until the initiate is able voluntarily to look beyond the veil of physical material and into the realms of spirituality. This is one of the many rewards of his honest labors and comes as the direct and specific result of his own Self-Mastery.

And so, my friend, if your work and ours to this point has been well done, there remains to you but this final act to open the eyes of the soul and bring you consciously face to face with the tangible and visible presence of the ONE HI. In order that nothing may be omitted to insure the full realization of this splendid consummation, you will proceed slowly and carefully with each step as I shall direct you.

The page below is photographed direct from the "Recording Angel's" minutes. It is a sample of dozens of similar pages. All members of this "Order of Tacks," had to be advanced students in Tk's buncombe "GREAT School"!!

Tacks Gathering XXXII

The Factory.....Oct. 11. 1904 - . The City of Sarras.

Promptly at 7. P.M. the Good and Awful assembled at the Factory - The Candidates arriving at 7.30 were corralled below stairs. until the Hammer & the Hands had experimented with the new Smelter, and other machinery - which was to be put in operation for the first time. These were present -

"Regulars"

Candidates

TK here instructed the candidate:

1. Face the East. 2. Stand erect. 3. Step back. 4. Bend knee. 5. Face down. 6. Hands over. 7. Wave and stand.

Upon rising, the candidate stood looking upon a large and much battered Japanese doll, said to be over a hundred years old.

In impressive tones, TK continued:

"Behold! the Supreme Grand Master of this sublime and inscrutable Order, to whom alone you have acknowledged, with us, your voluntary and unqualified allegiance. This is he whose virtues outnumber the sands of the sea-shore, or even the honest members of our Chicago City Council.

"His assumed name is 'FING-Wing,' but we have christened him the 'ONE HI,' and have given him the highest place of honor—nay, I should say the *only* place of honor in this Order.

"See the soft, sweet smile of silent serenity upon his sweet and soulful frontispiece. This is the smile of one who looks into the face of his Maker, as it were, and says,—'I have fit the good fight,—I have finished the job thou sattest me to do, and now, Lord, it is up to Thee. Verily, it is Thy next move. Give to me my other self. Give to me my soul's primordial concomitant and co-efficient companion. Give me my Uneda'."

(A little Chinese Lady Doll was now placed beside the ONE HI.)

"And Lo, his UNEDA is at his side. This is the fulfilling of the Law, that they shall live in perfect happiness thru all eternity."

The candidate's attention was here drawn to a flock of little china sheep on a green cloth to the right of the ONE HI and some china goats and an empty tin can to the left.

Following this impressive lesson, the TK addressed the candidates as follows:

THE MIRACLE

My Friends:—

You have heard how it was said of old,—"And there shall be no sign given but the sign of the Prophet Jonas."

This was the reply made to the curious and skeptical who came seeking a sign of Magical Powers—the sign of the *Master*.

While this same admonition still holds good for all who seek but the visible and tangible sign of a Spiritual Universe, yet there is a wide difference between him who asks as skeptic or critic, condemning and believing not; and him who comes asking naught, but with faith in the power of his Master to give him the sign.

You who are here present as initiates, have already given proof of your faith in the Virtues of the ONE HI, as well as in your fitness to enter his service.

In the presence of such as you it delights his Sublime Inscrutableness to perform the wonders and the miracles that are never manifested in the presence of the curious, the wonder seekers, the infidel or the heathen.

TK's "TACK FACTORY." Reproduced from a drawing by the RA. Note the two gentlemen looking around the corners--and the one on the roof: these represent three of TK's profoundly wise spirit guides and associates. The two good-looking fellows at the sides are the "Great Master" and the "Beloved Master," while the super-man on the roof is "Elamo." According to TK, this fellow "Elamo" founded the Great Scheme many thousands of years ago, long before "Uncle John" took hold of the business and moved it to Chicago.

"And no sign shall be given but the sign of the Prophet Jonas"—which we hold, by interpretation, to mean that no sign shall be given to any seeker, but the sign of a *Personal Experience.*

When Daniel was turned loose in the lion's den, he had a *Personal Experience* in proof of the miraculous, which lasted him a lifetime.

When the Hebrew Children passed through the Fiery Furnace without even so much as scorching a feather or singeing a gaberdine, they also received the sign, through the medium of a warm experience not likely to be forgotten.

When Jonah was swallowed by a whale and cast up again after three days, in fine condition, he, too, recognized the *Sign* through a peculiar Personal Experience.

You will also recall the most marvelous of all the miracles—that of multiplying the loaves and fishes into a feast for 5,000, with 12 baskets of scraps left over.

You who are here at this time, seeking place as workmen in this Factory, have doubtless many times longed for the supreme satisfaction of this unmistakable Sign, the indisputable evidence of a personal experience.

And just because you have *refrained* from the asking, and because by *faith alone* you first accepted the Veiled Master of this Sublime Order, and also because, having once looked upon him in all his incompetency, you still have the courage to acknowledge yourself as his servant, you have thereby earned the right to witness some of the marvels he is able to perform.

You have earned the right, not only to witness, but to *participate* in a miracle of far more exceeding mystery than that of the loaves and fishes. That ancient miracle has come to be known as the miracle of *Multiplication*; but this you are about to witness shall become renowned of men as the great miracle of *Addition, Subtraction, Multiplication, Division, Mastication* and *Deglutition.*

To you, it will be remembered, no doubt, as *THE SACRIFICE OF THE CANDIDATES.*

For, within this hour, by order of the ONE HI, the workmen of this Factory will surround all the candidates present, and at a given signal from the ONE HI, each and every one of them shall disappear from mortal eyes. Not one shall be left to tell the tale. They shall be caught up—in our very midst—and one by one they shall be caused to disappear before the eyes of those who are left, until the last remaining one shall be no more.

More marvelous yet, not *one* shall be taken from the floor of this Factory; but each and all, one by one, shall be devoured, as it were, by the elements—shall be changed in the twinkling of an eye, transformed, transmuted, translated, yea, verily, *VANISHED.*

And marvel of marvels—though every candidate shall thus be annihilated, and shall disappear from mortal ken—nevertheless, so potent is the Mighty Magic of the ineffable ONE HI, that within this same hour each and every one of you shall find yourself in your place, exactly as you were before this marvelous miracle occurred.

Everything now being in readiness for the final and crowning demonstration of the magic power of the mystic word of Him who must be obeyed,—the TACKLET will bring forth the Sacred Bowl, and prepare the Altar for the sacrifice.

* * * * *

The candidates will rise.

The Good and Awful will assemble about the altar.

Let there be silence.

The candidates will fix their eyes upon the luminous countenance of the Yellow Kid, *the symbol of a translated Tack.*

The Workmen will fix theirs upon the Candy-Dates.

The TACKLET will now uncover the sacrifice.

The Workmen will prepare to do their duty.

Ready.

All together.

PROCEED. (All eat.)

The fullness of His power is not yet manifest. The *Tacklet* will pass the sacrifice to the candidates who, having partaken, will themselves become witnesses of the Miracle that has been performed, and demonstrators of its truth, through the *Sign* of a *Personal Experience.*

Eat, to the Glory of the *ONE HI.*

In his name, Eat of those CANDY-DATES.

Receive ye the Sign.

Absorb its mystical meaning.

Proclaim yourselves witnesses.

Lift up your voice in praise of the ONE HI.

Revere Miracles.

Multiply your Faith.

Seek no more Sign.

Rejoice that you are now restored.

And do the will of the ONE HI, to whom be the Kingdom, the Power and the Glory for *some time!*

CHAPTER XVIII

The Illusory $25.00

AND

Other Sidelights on TK's Financial Problems

"Whatever of the things of this material plane of earth we gather about us beyond those which answer the needs of the physical body for life, comfort and protection, represent wasted energy, loss of time and misdirected effort on our part.

"It is true, we may leave them to relatives and friends who may, or may not, appreciate them or rightly use them. But from the viewpoint of our own individual best good and our own most rapid spiritual and psychical development and progress, they represent less than nothing. They stand for a definite and specific loss."

TK, in *"The Great Work,"* p. 356.

The above was published in December, 1906, and *that very year* TK relieved one student alone of more than $7,000.00.

Two years later, this same "Elder Brother" had relieved the same student of $82,000.00,—for the good of his GREAT CAUSE, i. e., *himself.*

Writing to one who had already donated many thousands of dollars to his Great Scheme, and who expected to give many additional thousands, TK said (8-15-1915):

"And now, may I ask a special favor of YOU? It is this: Knowing that you do not wish your name known as the donor of the sums you have in mind contributing to the Work, and because it will enable me to gratify a personal wish that I might do more for the Cause than is possible, will you just send your contributions to ME, and designate how you wish them distributed, and then *let them APPEAR as if coming from MYSELF?*"

TK KEEPS HIS "MEANS" IN THE FORM OF CASH.

The following is taken from a letter written by TK to one of his brothers, on January 22, 1914:

"Concerning the matter of a deposit of $10,000.00 or so with your bank, there is but one thing I see in the way, and that is the possibility of my wanting to use it at any time on short notice—or, in fact, without *any notice at all.*

"The Work I am doing—or trying to do—is such that I may want to have every dollar of my resources available at once—for immediate use. With the exception of such as I have invested in *gilt-edge* Real Estate, *I have kept all my means in the form of CASH,*—and in such condition as to be available AT ANY INSTANT AND WITHOUT NOTICE."

We here present some samples of the hundreds of letters for which TK claims to have received "not even so much as a postage stamp for reply." The following is one of the modest $25.00 variety:

Edgemoor, Oconomowoc, Wis.

January 4, 1916.

N. M., ——, ——.

Dear Friend: Your valued favor of the 27th ult. is just at hand, having been forwarded to me here, where I am spending most of my time at present. I want to thank you for all that your letter contains, and especially for the spirit of unselfish service therein manifest.

But, my younger Brother, I hesitate to accept your generous contribution to the Great Work we are trying to do for humanity—*not that it is not* NEEDED, but solely because you have not yet been formally accepted as a student.

If you were only a regularly admitted student, I should not hesitate to accept all that you felt yourself able to give. If, however, you can say to me in all sincerity that you wish to contribute to this Work and Movement quite regardless of your future possible studentship, and that you wish me to accept this contribution, *and such others as you may wish to make in future,* in trust for the general good of the Work, then I give you my pledge of good faith for its use where it will accomplish the greatest measure of good possible to the Cause.

Again thanking you, and with greetings of fraternal regard, believe me,

Your Friend and Elder Brother,

J. E. RICHARDSON,

(The TK.)

A SAMPLE TEN-DOLLAR "LEAGUE" LETTER.

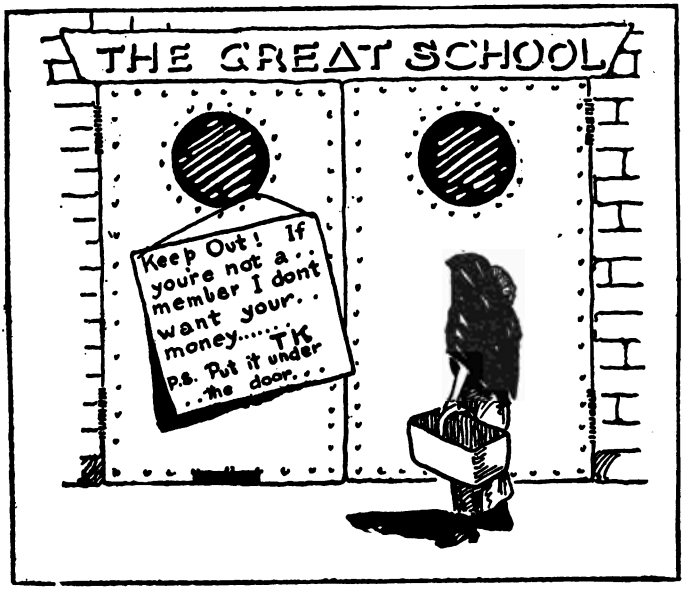
12/15/1914.

"Dear Friend and Helper:—

"I thank you, in the name of the suffering poor who need, for your splendid contribution. I will also undertake to administer the trust you have reposed in me in such manner as to obtain the best possible results.

"My heart aches, these days, over those who are both hungry and cold, and without means to buy either food or shelter; and every dollar that comes charged with the mission of relief to these sufferers brings to me *a great wave of JOY*. Again thanking you with all my heart, I am

"Your Friend and Elder Brother."



Investigation of TK's financial affairs, following his departure in April, brot out the fact that among the bankers and business men of Oak Park he was thot to be a retired millionaire. His publishing business was supposed to be a work of charity—a hobby with him.

During the theatre season he entertained weekly, a party of fourteen guests (probably $50.00 per month). For flowers delivered regularly each week to actresses, his bill from *one* florist alone, averaged $30.00 per month. He purchased from $50.00 to $60.00 worth of perfume at a time. His limousine expenses were about $50.00 a month.

And all this while he was secretly and regularly passing his hat among his followers, and taking all their spare cash. With these "collections" he was playing the millionaire, and actually feeding his two cats a quality of porterhouse and cream that many of his "students" and "friends" would not even dream of purchasing for themselves or their families.

Traveling de luxe, his cats were, in July, 1916, shipped to him in Pasadena. The cage was 27 inches deep, 3 feet wide and 7 feet high, affording daily promenades "on the upper deck," and was supplied with choice salmon and all the delicacies of ethically cultured cats. Which was nice for the kitties, but quite unimaginable to the students, many of whom denied themselves even the necessities of life to contribute to the "master's" *cause.*

To Pasadena
Dat TK sho' knows how to travel youse cats.
Salmon

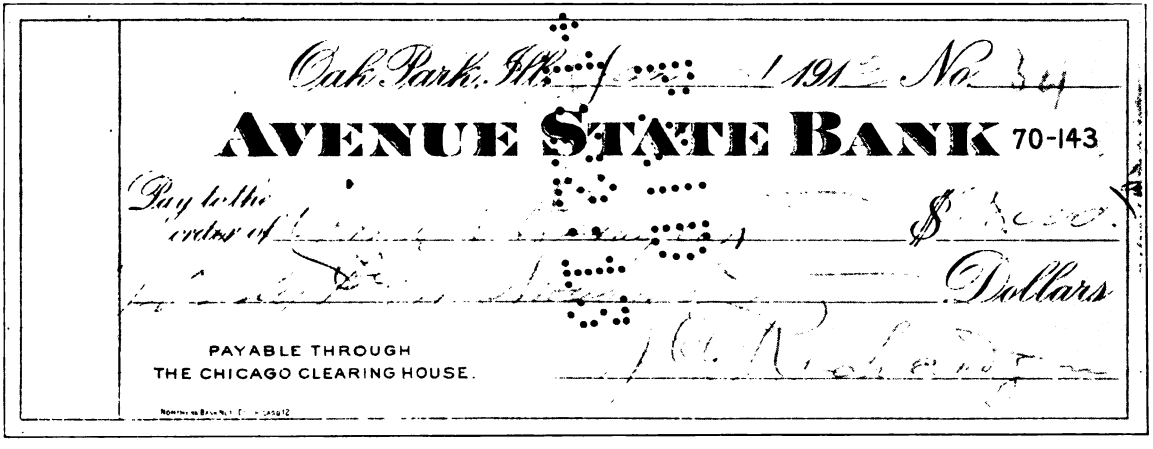
The following is quoted from an article, *"Physical and Personal Refinement,"* by TK's daughter and published in *Life and Action* February, 1916. It is only just to explain that this portion of the article *was written in Chicago by TK himself* and sent to his daughter in California on September 6, 1915, with the suggestion that she insert it in her essay. It is also just to state that TK's checks to his daughter between January 5, 1909, and October 9, 1915, *amounted to $42,945.58.*

The accompanying photographic reproductions of checks, constitute $32,400.00 worth of the evidence in this case.

THE QUOTATION

"For instance, social conventions are all right within certain limitations, but they must always be adapted to the conditions of life, the wealth, health, and the understanding of the individual. As an instance, I know of a family who are said to dress regularly six times a day. This sort of conventional custom is nothing short of slavery to an ideal. It has neither merit nor logic. Those who are able to do so, *who have the wealth with which to buy the clothes* and the health to sustain such a convention, might very well dress twice a day without, perhaps, overstepping the bounds of reason, of logic, of the principles of the Great School, or the demands of utility. But even so comparatively moderate a convention must not be held by any of the students of the School as binding upon anybody but themselves, and not upon themselves unless reason and conscience approve.

"Since I have been away from home, both because of my *limitations* of health and *wealth,* I have been made to feel a subtle criticism and disappointment in the minds of some of our blessed students whom I love with all my heart. I do not mention the fact as a criticism, but merely as an illustration of what I mean."



PHOTOGRAPHIC REPRODUCTION OF A CHECK
FOR TWENTY EIGHT THOUSAND DOLLARS,
($28,000.00)
GIVEN BY J.E.RICHARDSON (TK) TO HIS DAUGHTER,
and DATED JANUARY 21,1913. SIGNATURE AT THE
RIGHT SHOWS ENDORSEMENT.

Verna R Brayton

Oak Park, Ill. [illegible] 191[illegible] No. [illegible]

AVENUE STATE BANK

70 - 143

Pay to the order of [illegible] $300.00

[illegible] Dollars

Oak Park, Ill. [illegible] 191[illegible] No. [illegible]

AVENUE STATE BANK

70 - 143

Pay to the order of [illegible] $1200.00

[illegible] Dollars

Oak Park, Ill. [illegible] 191[illegible] No. [illegible]

AVENUE STATE BANK

70 - 143

Pay to the order of [illegible] $[illegible]

[illegible] Dollars

Oak Park, Ill. [illegible] 191[illegible] No. [illegible]

AVENUE STATE BANK

70 - 143

Pay to the order of [illegible] $[illegible]

[illegible] Dollars

Oak Park, Ill. [illegible] 191[illegible] No. [illegible]

AVENUE STATE BANK

70 - 143

Pay to the order of [illegible] $1000.00

One Thousand [illegible] Dollars

PAYABLE THROUGH
THE CHICAGO CLEARING HOUSE.

A RATHER DEADLY PARALLEL

SEPTEMBER 1912

In "Life and Action," Bv. 3, p. 339, TK says:

"Only in a purely *commercial* sense can we be termed 'poor.' In every other way, I do not know of an individual on earth with whom either of us would exchange places. But financially we *are* poor."

"Our very *poverty* is a badge of assurance that our motives are pure and unselfish."

SEPTEMBER 1912

Monthly Report of TK's Indo-American Book "Co."

"Oct. 2, 1912.

"TK.

"Dear Brother:—I desire to draw your attention to the enclosed monthly report.

"You will kindly note that the net *gain* for the month of September was $120.38, and this is after $1,000.00 was withdrawn by yourself. This gives us a total profit of $1,220.38 for the month of September.

"Everything in the Book Co. is moving beautifully and the 'Spirit of the Work,' is everywhere evident.

"Yours for the GREAT CAUSE."

TK LOANS ONE OF HIS ETHICAL STUDENTS $25.00.

The following financial performance took place in 1912, at a time when TK must have had several hundred thousand dollars, which, as he explains, he always kept in "CASH," and "*available at any instant without notice.*"

His reference to needing this paltry $25.00 to meet Florence Huntley's funeral expenses shows that, in money matters, the "master" is capable of resorting to any effective pretext even tho it involves events which most people hold sacred.

As a matter of fact, when Florence Huntley died it was a season of rich financial harvest for TK, because

both students and friends everywhere "knew" him to be very poor, and "probably in need" of all the cash they could spare. TK probably received enuf donations during that time to meet the funeral expenses of all his Chicago students for several incarnations to come.

TK AND HIS ILLUSORY $25.00.

(EXHIBIT A)

Oak Park, Ill., January 4, 1912.

Dear Friend ——:

Of course, under the circumstances, I could not refuse so urgent a request, even though it were the last $25.00 at my command. And let me say that while the amount is not large, it is of as much importance perhaps to me to receive it back *within the next thirty days* as it is to you to have it at the present time. I have no doubt after you are once with Mr. B—— you can obtain a loan from him sufficient to repay the amount, and I will be glad to have you handle the matter in that way.

Wishing you success in the new position, and a happy and successful new year, I remain

Hastily and fraternally,

TK.

(EXHIBIT B)

Oak Park, Ill., 2/8/1912.

Dear Brother ——:

I deeply regret that I cannot accept the note, which I am returning. If you will refer to my letter of January 4, in which I enclosed the check for the $25.00, you will note that I was even then anticipating the probability that I would need it by the end of the thirty days. But I did not then know how badly I should be pressed at the end of that time.

This new and great change in my life, which I shall not try

to speak of in this connection, has involved me in over $200.00 of debt, which *must* be cared for *at once.*

I am therefore going to ask you to return the money to me *just as soon as the mails can possibly bring it.* Borrow it from any available source possible, and please do not disappoint me. Within one week I shall have to meet one bill of about $150.00, and I am depending upon you to help me out to the extent of the $25.00. I want no interest.

Hastily and fraternally,

TK.

(EXHIBIT C)

Oak Park, Ill., 2/12/1912.

Dear Brother ——:

Your letter is just at hand. *Please do not stop until you have sent me the money;* for I must have it. I am today in receipt of *a bill for* $195.00 *from the undertaker,* and I cannot afford to have it go by default. You must know what a position I would occupy in such an event.

I did not try to cash your note for the reason that never yet, in all my business life, have I ever banked a note that I did not have it to pay when the time of payment came. You know that in order to obtain the cash on your note, I would have to endorse it myself, and that means that if you should fail to pay it at the time due, I should have to pay it myself. I have done that same thing not less than fifty times, and *always* have had to pay the note myself; and the way I am now situated, I cannot do it.

I let you have this money with the express understanding that you would borrow the money from other parties as soon as you got to R——; and I told you what it would mean to me if you failed me. PLEASE do not do it. For if you *do, it will be a real calamity to me.*

Hastily and fraternally,

John.

(EXHIBIT D)

At Home, 3/8/1912.

My Dear ——:

Please examine the inclosed check, and observe on the lower left-hand corner on the face of the check the pencil memo, "*N. S. F.*" which means "Not Sufficient Funds."

Very much to my *annoyance, surprise* and *inconvenience,* the local bank through which I cashed it, returns to me the check, and demands that I refund to it the full amount, which is proper from its point of view.

You know, from my previous explanation, what this means to me. I would not have had this occur for ten times the amount of the check.

I am returning the check to you, and must now insist upon your making it good at once, and paying the balance.

I do not like this sort of thing, and it is not consistent with the Spirit of the Work.

I explained to you fully and carefully just how I was situated when I let you have the money, and you know how it would trouble me in case you failed to return it as agreed.

And yet, according to your own letter, you let other debts take precedence over the one to me. *That was neither honest nor right.*

If you have any respect whatever for your business word of honor, or for my friendship and confidence, you will lose no time in making this matter good.

If I were able to lose the amount, I would never say a word; but *I* have to live and pay my bills, and have never in all my life defaulted upon any promise I ever made. I do not want to begin at this late date.

Trusting you will *return the full $25.00 without further delay,* I remain,

Hastily and fraternally,

John.

(EXHIBIT E)

At Home, 3/11/1912.

Dear ——,

Perhaps it is not your fault, but I confess that I have been deeply and wrongfully *embarrassed* by the return of the check for $12.00 you sent me, with a notice from the local bank that cashed it for me, that it had been returned to them with the notation, "N. S. F.," which means "Not Sufficient Funds."

The local bank notifies *me* that I must now return to it the $12.00 which it advanced me on the check. You know what this means to me.

The $13.00 you have just sent me will enable me to refund to the bank the $12.00 *and leave me* $1.00.

I am returning the check to you and must ask you to take up the matter with the giver of the check and see that he makes it good at once.

This sort of thing *is not pleasant* to one in my position, and I would not have had the check come back to my local bank for several times its face value.

Please take the check to the giver of it and have him make good the amount and send it to me at once.

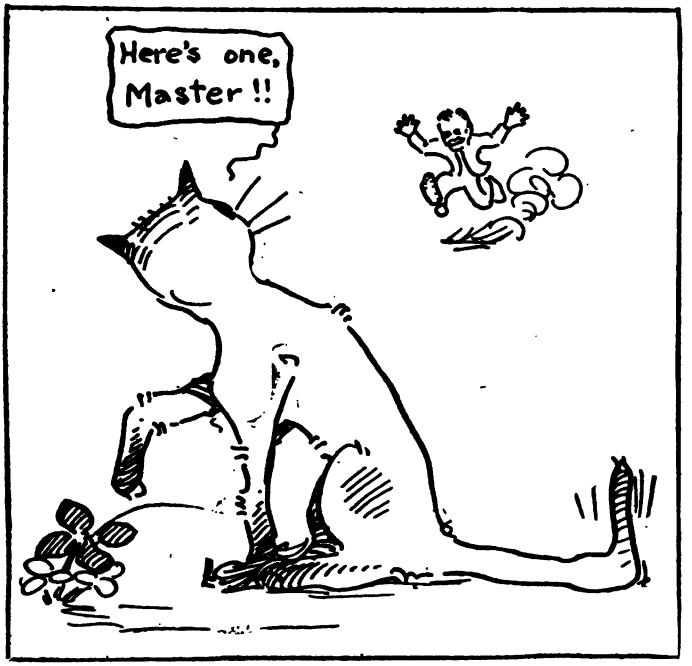
Very hastily,
John.

CHAPTER XIX

The Cat Came Back

TK's home was decorated with an almost endless number and variety of cat pictures. In size these ranged all the way from postcard to large reproductions of well-known paintings of cats, lions and tigers. But his chief interest in the feline family centered in two thorobred mongrels which, under his Ethical Formulary, developed some rather remarkable spiritual tales. One of these appears to be an entirely new conception, and you will perhaps be interested in its recital.

In June, 1915, to a few of his most advanced students, TK confided a very original story to the effect that one day, while on his back lawn searching for four-leaf clovers, he observed, some few yards distant, one of his pet cats standing with its front paws far apart, its tail straight up in the air and its nose buried in the grass. On going to the cat, he discovered that it had located a four-leaf clover. Upon TK's taking the leaf, his cat immediately bounded away in search of another, and in a few moments its tail again



went up in the air and its nose into the turf. It had found a second four-leaf clover. This remarkable performance continued until some ten four-leaf clovers were discovered. By this time, TK became so excited that he lost the count, and the cat becoming confused thereby, lost its combination, and could never again be induced to point the little clovers.

While living at "Paradise Flat," Mrs. Huntley owned a large ethical house cat which had been named "Biffer." Now Biffer had had the TK's "Ethical CATachism" up to No. 4, but at this point he stuck and stuck hard. In fact, his further evolutionary refinement along the lines of the Great School worried him so that in time he took on feline scabies, and for about three years he was a sorry-looking cat. Upon the advice of the TK's "Great Masters" he was rubbed and oiled, massaged and doped, washed and anointed according to many ancient secret formularies, but it was no use. Finally, five "Oxydonors" were attached to the cat: one to each leg and one to his tail. This made him too lively for his endurance, and the Great Master advised his transition.

In the following letter to Florence Huntley, October 9, 1909, TK tells the rest of the tale:

Chicago, 9/9/9

Beloved:—

Last evening *I wired you* that poor little Biffer was released from his prison house of suffering, and that he *was cared for by the Great Friends.*

I got the materials and sent A—— out to fix the windows and told him I would be out between 4:00 and 5:00 to do what was necessary to help the poor little fellow through the crisis in the best way possible.

Before I got there he had come in, and A——, knowing how my heart ached over the little pet, took pity on both of us, and when I got there the only thing that remained was a little grave back under the bushes in the back yard. But —— said there was not the least struggle, nor evidences of

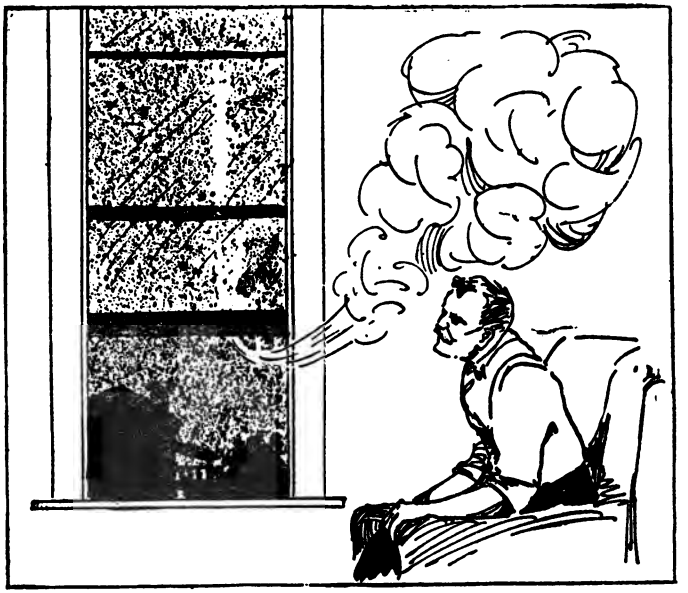
suffering or fright. He just went to sleep without a struggle.

This morning I went over to get a letter that I saw on your center table in the hall, thinking it might be one from W——, but found it was from C——. As I approached the house, I beheld the most beautiful picture I ever saw. There on the front porch were N——, L——, M——, N—— and the Great and Beloved Master, and in his arms L—— held Biffer. As I approached, the dear little pet leaped from his arms to my shoulder, and remained there during all my stay in the house. I took him into the library, sat in the big chair, and held him for some time, and he was just as happy as he could be; and the most beautiful thing you ever saw. When I left I gave him back to L—— for keeping.

And so you may know that he is cared for, and that he appreciates the fact that his suffering is over and that *he still can come back.* I tell you this because I know how your own heart has ached over him, and to comfort you.

I hope that you received the *telegram* I sent, and that your heart will be as much relieved as mine to realize that our dear little "boy" is free. *I expect to see him again tonight.*

Hastily,
John.



CHAPTER XX

TK Goes to India

To excuse the absence of any "signs" or evidence of the spiritual powers which he was supposed to possess, TK substituted a few "occult" stories, the choice of which centered about his imaginary "Great Master."

The Levitation Tale

In this he told how he had seen his "master" float out of the hotel window on dark nights far above the street level. TK himself did not actually see this "master" floating in mid-air, but he did see him go out of the window, disappear into the darkness, remain long enuf to make an impression on the mind, and again come back thru the window into the lighted room.

At first TK concluded that the G M had simply stepped out upon a fire escape or perhaps onto the window ledge, but upon careful investigation he was convinced that his G M had actually "levitated" in the dark air! Once he ventured to look out, but it was no use. The darkness was too dark and the G M too invisible for him to see anything.

The Plate of Rice Story

As TK tells the tale, the G M exhibited a plain, ordinary, unprepared, empty china plate, and asked him to examine it closely. This TK did, and it appeared to be an ordinary, mongrel-porcelain dinner plate, so far as he could judge. Then with sleeves rolled well back to the elbow, and without making any suspicious moves that TK could detect, the G M took the empty plate on the palm of his upturned left hand, and held it high in the air. In a few minutes he carefully lowered it again, and to TK's great astonishment, it contained about seven cents' worth of perfectly nice looking rice.

The Swift Post Card

When TK completed his training with his G M on Aug. 20, 1884, the "master" immediately packed his trunk, tipped the bell boys, wished the new American Representative "Good Luck," and started for New York, on his way to India.

Three days after he left Stockton, imagine TK's surprise when on going to the post office for his mail, he received a card from his "master" bearing the postmark "Rome, Italy," and dated the *same day* the G M had left Stockton!

TK, at the time, planned to keep the post card as "tangible evidence," but later it was lost. And it was as well, for the story got by anyway.

The Great Master Visits "Paradise Flat"

Coming down now to TK's own mental activities in Chicago, we find him with a dozen followers holding weekly meetings in "Paradise Flat." It was here, according to TK, that unnumbered thousands of spiritual Great Masters used to gather, in a vast funnel-shaped amphitheatre, and watch the initiation of candidates into the "Sublime Order of Tacks." TK was the only one who actually "saw" anything but it listened well and made everybody happy.

Among others who frequently dropped in during the more quiet evenings was a spirit guide whom TK described as always having with him a pet tiger, some 400 years old. And sometimes, by way of variation, a former pet cat of one of the students was described as riding on the tiger's back.

Of all TK's occult tales, his annual "Convocation Reports" were perhaps the best on his program. Every year, beginning on June 15th, his Great School was supposed to have all their masters come together and talk things over. These "masters" live in various countries, but to attend the "Convocation," they merely go to bed, slip out of their physical bodies, execute an idea, and "as quick as thot" they are in India. This was a fine arrangement for TK, especially so because all the meetings were *day* sessions. By leaving Chicago a few seconds before ten p. m., he was in India by ten a. m. sharp, and after a hasty breakfast of astral bacon and eggs was ready for the spiritual business.

In the early years his convocation tales were quite interesting: *he* led the singing, *he* was the center of interest, *his* reports were the most important of all,

etc. In 1915 the Chicago students expected to hear something about the European War, so TK had to spring something *modern.* He therefore told how a party of Spirits, headed, of course, by himself, went to Europe and stood above the firing lines over the battlefields. His "party" saw *cities* and *shooting* and *camps of soldiers; trenches* and *trains* and *things;* all of which was quite marvelous because it is so unusual to see anything of this nature during war times.

But he told the simple tale and got away with it nicely. Everybody seemed duly impressed and well satisfied, and felt that the "master" had given them their money's worth.

Early in his Convocation pretensions, TK explained to a few of his closest students how carefully his physical body had to be guarded while he was out of it on his astral tours. This was supposed to properly "impress" them with the *dangers* of being a "master," that some of the *risks* are very *real,* and were it not for his great self-control and presence of mind, TK would, no doubt, many times never have lived to tell the story.

He once had just such a narrow escape. It was not only a lesson to him, but it proved to be one of the most trying experiences in the lives of two of his students.

It was convocation week and TK was a very "busy" man. On this particular night of which we write, the two students were occupying a room next to the "master's." TK had retired as usual, a little before ten o'clock. He had been "gone to India" perhaps a

couple of hours, when a *terrific* rain storm came up in Oak Park.

The heavens were *furious with lightning and thunder,* the *rain was falling in torrents* and the *wind was swaying the great trees as so many bushes.*

In his *hurry* to be off to the Convocation, TK had "slipped out of his body," and left his bedroom window *wide open.* The window shade was *flapping* and the wind was *whipping* a flood of rain into the room. *His rugs and furniture would be ruined!*

Here was a trying situation.

Both students in the adjoining room were awake and realized that the window *ought to be closed.* The door to TK's room was *unlocked;* they could easily slip into his room and close the window. But—TK had told them how *dangerous* it was for him for any one to come into his room while he was "out" of his body. *"It might prove fatal."*

What should they do? *Why* had the "master" been so thotless, as to leave his window open?

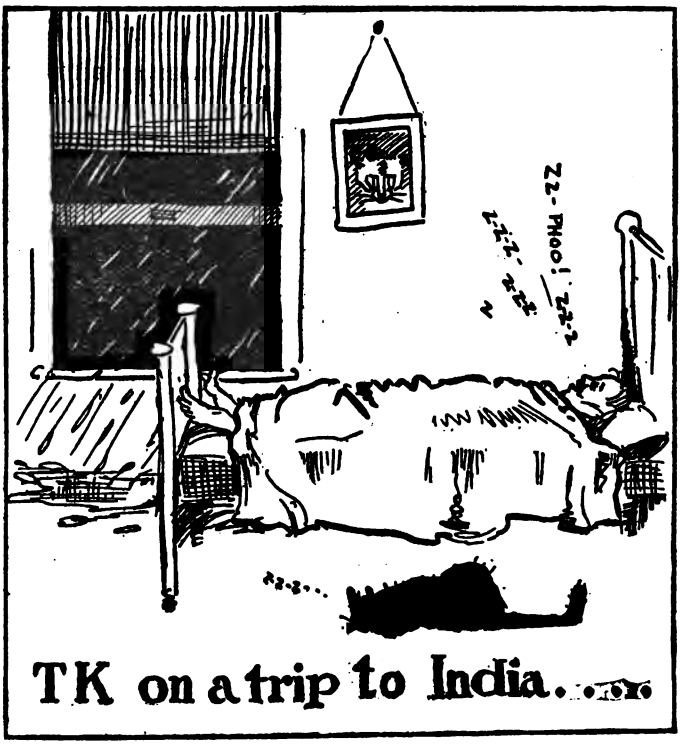
Finally they decided it would never do to risk going into the room; *it would be better to let the rain rain.*

About this time they heard *an unexpected sound* in TK's room. *Some one was in there!* They distinctly heard some one closing the window. What a *mystery!* Had a *miracle* been performed? *What could it mean?*

* * * * *

The next morning they questioned TK about the matter, and with *great presence of mind* and *magnificent self-control,* he said, "Yes. When the storm came up, I was in India in the midst of a very important ssion. But as the rain began beating in thru the

window, one of the 'Great Friends' who always stands guard over my body, touched my body on the shoulder, and this recalled me at once from India. In a few seconds I came back right thru the lightning and thunder, and into my body. I then got up immediately and closed the window *myself*. After that, I went back to bed, slipped out of my body again, and in a few seconds was back in my seat in the Convocation Hall in India."



CHAPTER XXI

The "Attempts" on TK's Life

TK carefully cultivated the spirit of secrecy, suspicion and apprehension, until as the years passed, it became a fixed state of mind with many of his "inner" students. This impression of fear grew on everybody until he had only to look sad, say that his new ice man looked suspicious; that his "Great Master" had again warned him or that a strange rag man or something had been seen in his alley—and the information was promptly passed along, until in due time students near and far felt mentally miserable under these destructive suggestions. The faithful pined and prayed, and very properly felt sad and subdued for days. By and by, the sun began to shine and the birds to sing, and all grew quite happy again until TK decided that it was time to start another reign-of-terror tale.

At one time his mail was being tampered with; at another time "enemies" were trying to steal his secret formularies for living a *moral* life. Then came spying clergy trying to find out *who* TK was, his real name, *where* he lived, *what* business he was in, *why* he worked in "secret," why he kept such big cats, etc. Every broom peddler, book agent and piano tuner that ventured accidentally into the building was set down

as an "hereditary enemy" trying to carry off the Technical Work. The words persecution, antagonism, opposition, unscrupulous critics, spies, etc., were used to boost business and add ginger to the situation. Libraries were in league to bar his books, and even Protestant Churches were trying to preach morality without giving TK due credit!

During the six years TK had his "office" in "Paradise Flat" if any one was seen looking intently at the building, it was straightway interpreted to be a possible forerunner of a raid, an attack, a bomb plot or something on somebody sometime. Nothing ever happened but TK encouraged all these fears and suspicions, meanwhile, ironically drawing attention to the fact that as students in his "Great School," they ought to cultivate the spirit of cheerfulness!

TK walked daily the two or three blocks between his home and "Paradise Flat," and it was along this course that the early attempts were reported to have been made on his life. The number of these mounted upward until, to some students, TK confided that no less than twenty attacks of various kinds had been made on him.

One morning, by way of variation, he came into the office of the Book Co. carrying an enormous cobble stone. It was about all he could do to hold it in his hands. It had been thrown at him the night before by

One of the "Seven Attempts" on TK's life

some "enemy" bent on destroying the "Great Work!" There were no initials on the stone but judging from its size, the owner must have been a not too friendly giant.

* * * * *

Upon another occasion, after he moved to Oak Park, he told how one evening, as he walked alone, a large man wearing roller skates and dressed in policeman's uniform, skated up behind him and attempted to assassinate him with a "billy." However, with quick presence of mind, TK promptly knocked the big fellow into a vacant lot, and had the great satisfaction of seeing him get up and scurry away, evidently glad to be permitted to escape with his life.

NOTE:—So far as can be determined no attempts were ever made on TK's life. Not one of the fifteen or so people who knew, or *thot they knew* TK intimately, ever had any evidence of any interference whatever with his "business," or any designs upon his personal safety. Neither has any one ever had any evidence that he possessed the knowledge or power to withdraw from his physical body or to communicate voluntarily with the spiritual world.

CHAPTER XXII

Another "Individual Preference"

About the latter part of June, 1915, the writer was employed by TK as manager of his publishing business, and until in September, had occasion to consult with him in his home on an average of about once a week.

TK had been having sick spells for several years past, and in Sept. 1915, he became quite seriously ill. For a month previous to this sickness, his appearance to the few who saw him was of one mentally dull and drowsy; listless, indifferent and uninterested. Finally the collapse came, and a day later, as his condition became critical, a local physician, Dr. F. F. E—— was called. Later, his regular physician, Dr. E. M. W—— arrived, and there were then present the two physicians, Dr. H. H., two nurses and four other young women. It was in the presence of these nine witnesses, eight of whom were *students,* that TK made the remarkable confession that for many years he had been using a drug called Heroin, a *morphine* preparation.

He explained that he had taken it for the relief of pain and that he did not know it was a morphine derivative until after the Harrison Law went into

effect. Then in a fit of madness, born of hunger for the drug, he plead and demanded that it be given to him at once.

Here was a man who for about twenty years had been posing as a "master," with the following remarkable evidences against his "mastership":

1. That he should have become a drug addict at all.
2. That he did not *know* the drug was *morphine*.
3. That he did not know *what* it was.
4. That he was taking it to relieve physical pain.
5. When he could no longer get it, he was just as frantic for it as any one of thousands of drug victims.
6. He even went so far as to threaten suicide if it were not given him.

* * * * *

A third student, also a physician, was called into consultation. For many years these men had believed in TK. They were sincere, earnest, honest men, and out of their desire to protect what they thot to be a "Great Work," and their wish to assist the TK to overcome the habit, it was unanimously agreed not to report the matter. It was decided also that TK should be taken to the Edgemoor Sanitarium, and kept there until he should be completely cured of the habit. Thus the "master," a self-confessed and helpless victim, without will or power of self control, instead of *directing* the proposed wonderful cures at Edgemoor, became himself the first patient, subject to the restraint of moral suasion and medical treatment of his physician students.

The opinion has been passed that TK probably did not use any considerable amount of this drug. For this reason only, do we suggest that the entries in TK's check stubs show the following purchases:

Sept. 1, 1913	$14.00
Nov. 24, 1913	14.00
March 9, 1914	21.00
Dec. 14, 1914	50.00
May 1, 1915	50.00

* * * * *

It was decided that TK should go to California for the winter for his health. Therefore, during the first week in November, 1915, accompanied by his physician and his private secretary, he went to Pasadena.

Once there, his health improved rapidly, but he grew restless, as his mind wandered back to Edgemoor. For days at a time he read that scientific text book, "Harmonics of Evolution." Especially did he ponder and struggle over the following passages:

"Love is not a habit."

"Experience by experiment, and wisdom by experience, constitute the only path to individual *self-completion and rational happiness.*"

"The important consideration is whether the lover, after all, is not the wisest of all experimenters."

"The individual love relations of life are many. They are limited in number and value by nothing except the *opportunities and capacities for loving.*"

Like a fish he drank and swam in this wonderful wisdom. He recalled the scriptures which sayeth, that in the latter days "their old men shall see

visions." He was in his "latter days," and he was having visions of another and newer affinity. He felt again the untamed call of his "*individual preference*"; the need of another "*individual adjustment.*" He wanted more "*experience by experiment.*" He longed again to travel the one and only primrose path to "*individual self-completion and rational happiness.*" His "Great School" had declared that a perfect marriage IS possible—that a man can be happy tho married,—and why should not the sole American Representative make this great demonstration—again?

Perhaps he could set his "Great School" another record that would beat his meat-eating stunt and his new solution to Ethical Problem No. 5.

Thus meditating, he slipped in and out of his physical body many times a day—walking first in the spiritual world, then in Pasadena. He looked at the matter with both his spiritual and physical eyes. One of the GM's suggested that possibly some of the students would not understand his courting so many affinities, but the Elder Brother very promptly quoted that gem of Natural Science: "*The individual love relations of life are many. They are limited in number and value by nothing except the opportunities and capacities for loving.*"

They tried further to dissuade him, by saying how many were waiting for his new book, "What Science Knows," etc., but the resourceful "Uncle" had seen again that remarkable "finger of destiny" of his, and this time it reached right over the mountain tops and straight across the prairies of Nebraska and Iowa and

on to Oconomowoc, Wisconsin,—and the Edgemoor Sanitarium.

* * * * *

One afternoon the first week in December, about four weeks after his trip to California, who should walk into the office of the Indo-American Book Co., but the TK, himself.

"Why, I thot you were going to remain in California for the winter, and do some writing?"

"I did intend to," said TK, "but I have now decided to spend the winter at Oconomowoc."

Then giving his order for a set of books to be sent prepaid as his gift to a certain nurse at Edgemoor, he returned to his big limousine, and was driven to his home in Oak Park.

The next day he returned to "Edgemoor."

CHAPTER XXIII

"Well, Gentlemen, What Are You Going to Do About It?"

Upon his return to Edgemoor, TK lost no time in exhibiting a more than patriarchal interest in the spiritual development of one of the young lady nurses, and very shortly his "individual preference" was working overtime.

But there was another young woman whom the "master" had deceived and misled in about the same manner some six years previous to the time of our present story. She realized that he was playing her false, that in her daily presence he was shifting his interest and attention to another woman. Her faith in him, as a "master," however, prevented any outburst, and so in silence she bore the sting of his neglect, and alone carried the burden of her secret sorrow and disappointment.

Thus for weeks and months she struggled against the inevitable, remaining in seclusion in her room much of the time, thus hiding her pain as best she could. But it was a losing struggle against an unprincipled intelligence like TK's, and week by week she sank into a state of almost helpless despair.

The bitterness of her mental suffering began to show forth in her frail form, and day by day her physical and mental resistance became less able to endure the strain and uncertainty. At times she even feared the loss of her reason, and at last, unable to bear the ter-

rible condition alone, she took one of her girl friends into her confidence.

All this time she was under the constant care of a physician, but wise with that wisdom which comes only from long experience and love of his art, he knew that her condition was not due to any physical causes, and so advised.

Thus far her sufferings had been due to suspicion, but on March 3, 1916, her suspicions were confirmed, and she became convinced that the man and "master" whom she had trusted, was misleading another young woman.

Following this, she wrote out two statements embodying her charges against the TK, and giving in detail an account of his deception and mistreatment for a period of nearly six years. She prepared also a statement covering what she knew of TK's large deposits of money in Chicago banks, and these statements she immediately placed in the hands of her physician.

Upon hearing the young woman's story, it was at once decided to set a secret watch over TK's room, which was done for several weeks.

* * * * *

During this time TK suspected nothing unusual, and even went so far as to prepare certain documents which he expected would place the entire Sanitarium property and its finances in his personal charge. In this happy frame of mind the Unprepared One had something coming to him that he was not looking for; a surprise that not even his mighty masters or

his own "independent spiritual vision" had seemed able to penetrate.

* * * * *

Saturday, April 1, was the day set for the regular quarterly business meeting of the Board of Trustees. This Board consisted of five members, but two other students who had been taken into confidence were also there. Including TK there were eight men present.

When all had assembled, the President explained that before proceeding to the regular business, he would ask the Secretary to read a certain paper, which he then handed to Mr. Mc——. This paper was one of the statements already referred to, and constituted serious and criminal charges against Mr. Richardson.

From the opening sentence of this wholly unexpected recital, TK sat leaning forward in his chair, as motionless as a figure of stone; his eyes intently fixed upon the reader, his face, flushed scarlet, was hard and expressionless. The whole scene from beginning to end was one of dramatic and almost breathless suspense.

At last when the reader ceased, there was a long period of strained, tense silence lasting nearly three minutes. This was finally broken by TK himself, who, in a hard, metallic tone, said: "Well, gentlemen, what are you going to do about it?"

When the President ventured to suggest that the charges were serious, Mr. Richardson turned to Dr. E. M. W. and said, "Doctor, do you believe the charges are true?"

Dr. W. replied: "I am sorry that I do."

"Then," said TK, "we can no longer work in har-

mony, and there is nothing for me to do but withdraw from the work."

He then launched into one of his customary philosophic discourses on *"The Spirit of the Work,"* with never a word either to excuse, justify or deny the charges brot against him.

When he finally ceased talking, his attention was called to the fact that he had failed even to refer to the charges, and he was urged many times to make some statement relative to them.

His only answer was that he could make no reply without involving others.

Finally, when all efforts to get a statement from him had failed, there was nothing left to be done, but prepare and execute the necessary documents transferring the assets of the "Great School" and whatever "authority" TK possessed, to the new Board of seven Trustees.

This work was finally completed on the afternoon of April 3, 1916, and so closely were the proceedings guarded that no one, even at Edgemoor, outside the eight men, was supposed to have any knowledge whatever of what was transpiring. Everybody felt that some very solemn *something* was going on, but whether the heavens were being opened or closed in these secret sessions, no one had the least idea.

This "close communion" was alright for TK, but it cost the Trustees about $6,000. For TK, at the close of the first day's session, and upon a spiritual tip from his "Great Master," took a hurry-up ride in family Ford towards the Oconomowoc Bank, and drew all the Trust Funds deposited therein.

CHAPTER XXIV

TK Misses $500.00 by 15 Minutes

At the Union Station, on Monday, April 3, 1916, at about ten o'clock, p. m., the writer met five members of the Board of Trustees. They had just come from Oconomowoc, after the three days' session with TK. At that meeting, I was shown the legal documents which stated that TK had severed all connections with the "Great School" and had turned over to the Trustees the assets and everything pertaining to the "Great Work." But not the least hint was given me as to *why* TK had taken this action.

* * * * *

TK was still at Edgemoor, but on Tuesday, April 4, while waiting for the car to be cranked, he took a sudden notion to be off, and with guitar and hand bag, and without Good Byes to anyone, was seen to disappear thru the woods in the direction of Oconomowoc. The machine (a 1910 model) followed quickly, but did not catch up.

* * * * *

About 3 p. m., April 4, two of the Trustees came to the office of the Book Co., and took charge of all money then on deposit, about $800.00.

They had been gone about fifteen minutes when TK came in, and after passing the time of day said: "By the way, have you got any money on hand?"

"Why, yes, we have about $800.00 in the bank."

"That's good. Can you let me have $500.00? I'm going to California. I shall need every cent I can get. Can you spare $500.00 from the business?"

"Why, yes, easily."

"Well, you can just let me have a check for $500.00."

I replied: "I am sorry, but Dr. H. and Mr. H. were just here and I turned over to Mr. H. all the money we have on deposit. But I shall see Mr. H. and explain that you need the money, and it will be all right."

"No. Never mind. Don't say anything about it. I think I can manage somehow without it."

With this, he left the office and was driven toward his home in Oak Park.

* * * * *

The next day, Wednesday, was the regular meeting night of the four student groups in Chicago. As it became known that TK had withdrawn from the "Great School," many of the students, and especially the women, manifested considerable concern. The whole matter was so unexpected and unexplained. No one knew or seemed able or willing to even venture a guess as to what was happening.

That evening a Committee representing the Board of Trustees visited each of the four groups and read the TK's statement of withdrawal and the transfer of authority and responsibility to the Trustees. Not a word of explanation, however, was given, but it was suggested that they hoped to be able to make a statement—possibly at the next meeting.

It was then made plain that all speculations would be entirely out of place, and all members were arbi-
rily pledged not to discuss the matter with anyone
ler any circumstances.

CHAPTER XXV

TK's Hasty Marriage

Thursday about noon, April 6th, Dr. H. H. happened to be in Dr. E. M. W.'s Chicago office when a long distance telephone call was announced. It was from the business manager of the Sanitarium at Oconomowoc, to the effect that Z—— had had a telephone message from TK asking her to come to Chicago at once. With a bundle under her arm she had left on the 8:20 train that morning and would probably arrive in the city about noon. She had explained to the manager that "Uncle John" had asked her to come, but she expected to be back in the evening.

Dr. H. and Dr. W. hurried immediately to the Union Depot. Here they recognized TK's "official" limousine, and saw "J. E. R." anxiously pacing up and down the station platform. He, however, did not see them, and the train being late, the two crossed the street to a restaurant and ordered lunch. Later Dr. W. returned to the depot and down to the sheds, for it was about time for the arrival of the train.

Finally the train pulled in, and just as the young lady stepped from the car, Dr. W. greeted her with the question, "Z——, what does this mean?"

Taken thus by surprise, she quickly looked about her, evidently expecting to see TK. Not seeing him for the moment, she explained that "Uncle John" had telephoned her to come.

"But how did you leave the patients? When are you going back?" said Dr. W.

At that point TK stepped up and said, "She cannot answer that question, *for I am going to ask her to marry me.*"

At this surprising announcement, the young lady exhibited such unmistakable signs of genuine astonishment that there could be no question that this was the first inkling she had of our "Uncle John's" matrimonial intentions.

Together, the three now left the train platform and went out upon the sidewalk near the limousine, TK the while trying to persuade the young woman to go with him. Once as he took hold of her arm and attempted to draw her away toward the car, she stepped back and leaned toward Dr. W. as if for protection. However, as TK continued to talk, he finally persuaded her to accompany him, and entering the limousine, they were driven away.

Dr. H., coming up at this point, Dr. W. said: "Well, she's gone. She stands no chance in the hands of a man like him."

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Things were happening rapidly in the course of the Great School. "Harmonics of Evolution" was ten laps ahead of both the other "text" books. The affinity philosophy of the Great School was having the time of its life. TK wore a red tie and seemed altogether pleased with himself. Several times before in his life he had "completed" himself according to his ancient ethical formulary, but this time he said: "I shall set a pace for my beloved students that they will find hard to beat. Selah!"

How he wooed and won, we have already described. We have now only to record that upon entering the limousine, the two were driven rapidly across the beautiful Chicago River and straight to the City Hall. Here facing the marriage license clerk, the "Elder Brother"—63 years old and weighing 200 physical pounds, without batting an eye, gave his age as 30 years; that of his bride as 24; his residence as Oak Park, Ill., and his occupation as a retired attorney.

! ! ! ! ! ! !

Things were still happening. Happening rapidly. Everything inside the "Great School" was moving along with a snap and a bang!!! At about 2 p. m. TK stepped into Dr. W.'s office and said, "Gentlemen, you are invited to attend a wedding at 2:30 at the Court House." When asked if the two other Trustees living in Chicago could be invited, the "Master" said: "By all means; also Dr. J. L., here."

Thus five representative ethical students, including the two who had "taken" the famous Technical Work were present and witnessed the marriage ceremony. Some of these had witnessed TK's former *"individual completion"* on Jan. 30, 1910 at the time he married Florence Huntley, but his "individual completion" on April 6, 1916 surpassed everything one could imagine in the "completion" line.

If the presiding judge had any suspicion he was marrying a man who was hourly in conscious communication with 13 spiritual planes, he did not permit himself to become confused thereby.

Thus the spiritual ceremony of the "Great School" was nicely blended with the modern Chicago rulings

in such emergencies, and TK was initiated into the 3rd degree of marriage.

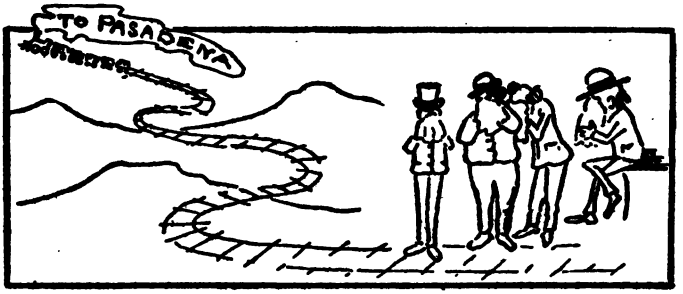
The 3rd degree in the "Technical Work," you will recall, is where the student can withdraw entirely from his physical body and travel at will in spiritual realms. This has its analogy in the 3rd degree of marriage where the "master" is able to withdraw from the body of his students and travel at will seeking new sources of revenue.

* * * * *

The wedding is over.
TK has given the Judge his two dollars.

* * * * *

There being no further reasons for prolonging the excitement, the Bride and Groom withdrew, leaving the students to apply their knowledge of Official Ethical Problem No. 5.



TK had put one over on them. Three days before, he had had to sit in trial answering and dodging as best he could, their pertinent, personal questions about his kind of morality and its relation to the ancient

Ethical Formulary; but now, for the time being at least, they were spiritually speechless. Had they at this crisis thot to do so, they might have been able to persuade him to remain in Chicago long enuf to help untangle a lot of puzzling financial problems. But just as he lost no time—and no money getting away from Edgemoor, so he promptly rode away on the next train to Pasadena.

* * * * *

In November, 1915—just five months previous to April 6, 1916—this same TK had taken another trip to California.

That time also it was in a private drawing room, but it was a different young lady, and there was no marriage certificate in his grip.

He knew at that time that there was such a thing as the Mann Act, but that law would hardly apply to the "sole American Representative" of the "Great School," and so, as he explained, he "did not think anything about it."

If TK's thots reverted to his former trip, he probably said nothing about it to his new bride.

Nor is it probable that he wasted any sympathy on the little woman of that former journey, even tho at that very time she lay in her home, stricken and prostrate as the direct result of his deception.

On April 12, 1916, following TK's departure, the Chicago groups met as usual. Most of the students had heard of the "master's" marriage, but no one in Chicago except four trustees knew anything of the Edgemoor facts. Three of these four again visited the groups and "explained" that no explanation could yet be made. One lady student suggested she would never cease to pray for TK; another volunteered to pray for the "women in the case," and after repledging everybody to silence, the "Great School" was dissed.

During this time the Board of Trustees was trying to untangle a lot of financial problems, also wondering if there were such a thing as a "Great School"—if TK's tales about "Great Masters" and "Great Friends" were fiction or fact, etc. Neither of the "Technical" students could see or otherwise *"get"* anything from the spiritual side of life any more than if they had never heard of a technical work, and altogether, it was a lovely and tangible ethical confusion.

Finally it was decided a committee of four members of the Board should go to California and have a conference with the "master." Thus about May 1, Mr. L. H., Mr. F. T. L., Dr. H. H. and Dr. E. M. W. slipped away from Chicago and went direct to Pasadena where they arrived about 2 p. m., Thursday, May 4.

* * * * *

At 4 p. m., without in any way giving TK's "independent spiritual vision" any inkling of their presence, these men walked up to where that gentleman was sitting with his family and friends upon his front porch. Upon seeing his "four wise men from the East," the "master" grew quite visibly excited and without further stimulation said: "Gentlemen, you have among you a monumental liar."

At this re"mark of the master," all felt duly impressed, but not in any way frightened. TK, however, realized that these men had, in the language of his great H-N-K, traveled over plains and mountains "to see him and him alone."

He did not know just *what* they wanted to see him about, but he knew they were in earnest and that they meant business.

Seeing this he invited them into his house, and the five soon agreed upon the conditions to govern the several days' sessions before them. One condition that TK insisted upon was accurate stenographic reports of every word uttered, and thus two stenographers and a third student were invited to be present.

Sessions were held on Thursday, Friday and Sunday, and from the stenographic reports published herewith, you will readily understand the nature of some of the problems that these four Trustees were trying to solve. They were still under the impression that TK had probably been a "master," but that he had somehow fallen and forfeited his mastership. But whether he had ever been a master or not, they wanted to obtain some accounting of the several hundred thousand dollars they knew he had been handling. They wanted to know if his *affinity philosophy* had any scientific basis; if he had ever cured any insane; if there were anything real in any of his teachings. They wanted to get at the facts—not for themselves alone, but especially for the students and readers of his literature.

* * * * *

At the beginning of the Sunday sessions, TK requested that no more notes be taken and no witnesses be admitted. This request was finally granted, and it was at this point that TK very dramatically announced that he had talked with his wife and daughter, and that the three of them had concluded that if his suicide was necessary to clear up everything, he

should take his own life. Then, speaking very theatrically, he asked the opinion of the Committee on the matter.

"Well, now, Uncle John," said one of them, "Before you do anything like that, won't you tell us something more about these money matters?"

This took TK wholly by surprise and ended the performance. Later he confessed to still having considerable money in his possession, but to the question of how he could still be a "master" in the face of his record for indiscretions, his only explanation was that,

"It is just as much of a mystery to me as it is to you."

* * * * *

The Committee of Four next visited Stockton where TK lived from 1881 to 1886, and where he claimed to have became a "master," to have cured 349 cases of insanity, to have made $30,000.00 a year practicing Law, etc., all of which they found to be untrue and impossible.

From here they went to San Francisco, thence to Oregon and Washington, and from there to Minneapolis, arriving in Chicago about June 1st.

CHAPTER XXVII

TK's Explanations

QUESTIONS ASKED BY THE COMMITTEE AT PASADENA IN MAY, 1916

F. T. L.—"May I ask a question? If that statement were true, would these facts have caused a forfeiture of your Mastership?"

TK—"Yes."

F. T. L.—"And if similar acts had occurred about the same time, would that have caused the forfeiture of your Mastership?"

TK—"Yes."

TK ON SECRECY

TK.—"It certainly does, if you have the good of the Work at heart, then you certainly do not desire to pass on information which of its very nature must be a detriment to the Cause and Work."

* * * * *

TK.—"That is exactly what I had in mind. When our conference was held, Mr. L——, as you know, there was a mutual agreement between us before our meeting was adjourned, *that not a word should pass from the lips of any of us that concerned matters whatsoever in that meeting.*"

F. T. L.—"No, what was said was said by myself. You said something about advertising it, and I said, 'My God, we do not want to advertise the matter.'

We had a talk between ourselves about keeping this matter quiet, as far as it was possible for us to do so—and we did as far as it was possible, and I remember the fact that *no pledges had been given on either side.*"

TK.—"In my presence, before the meeting was closed, either you, or some one of the other Friends, suggested and asked that the matter be held as a strict personal confidence. I said, I think that is right."

F. T. L.—"I made the suggestion, and as far as I am concerned, not one person knows.

"Now I can say this for Dr. H——,—he can say it for himself, for that matter, that facts have come to us unsought, facts which have come to us unsuspected by us; we have learned of things, and have learned the fact that what was read in the paper which was read at the conference, had been made known to others; so there is no question that other people know it."

TK.—"Just that phase of the subject is what I had reference to. It is true that some one of your number has not kept faith—that I am satisfied of beyond all question, and that is the reason why I asked Dr. H—— whether he really had the Work at heart."

* * * * *

L. H.—"The conference which lasted three days was the most important incident of my life, barring one. I wished at that time, and hoped at that time, that there might possibly be some way whereby it could be found to be a mistake, and I was hoping that you would deny it."

TK USES FOR HIS OWN PRIVATE USE, FUNDS CONTRIBUTED FOR EDUCATIONAL PURPOSES.

L. H.—"I sent you a sum of money which was of considerable size, I thought, $2,500. You stated to me that you had less than $200 at that time. I do not know how many, but at least three people have been to me in the last three weeks, and have asked me how about the money matters, and did he make an accounting of the Sanitarium funds, and was he as poor as he told me? Then I commenced to look over my correspondence. Information came outside of the Trustees, to the effect that you have a fairly good fortune, not a Rockefeller, nor were you poor; but that it is not less than $75,000 to $100,000. But I do not know that that is true."

TK.—"I should say you don't."

L. H.—"Just a moment;—there should be given you every opportunity of showing that you *didn't* have money in the banks which was reported to us as having been there, and which was turned over to you *for the Work. Now, the money I sent you was intended for the Work. You have probably received in the neighborhood of $15,000 to $20,000 from me.*

"If it is true that you have had given to you in the last few years a considerable amount of money, and have taken that *for your own private use* irrespective of whether or not such an agreement was understood between the giver and the taker, then I should say that my responsibility would not be fulfilled to the School and to the coming Students, until I had learned whether or not you did possess, or had possessed, a

rather large sum of money at the time when you were 'penniless,' and whether or not you had accepted small amounts of money *from people who could ill afford the donation.*

"Unless I might seem to be too general in my statements, I know of two cases, one a woman and another of a young man, who, I understand, had donated to you an amount of money of which you, as their friend over a term of years, should have known *was in excess of their ability* and, therefore makes me feel that there is a double responsibility resting upon my shoulders."

TK USES TRUST FUNDS FOR HIS OWN PERSONAL BUSINESS INVESTMENTS.

TK.—"I loaned out of that fund, to Mr. ——, who was then representing the interests of the W-S M. Co., about $21,000 of Dr. H——'s money."

L. H.—"That was out of the $50,000 Trust Fund. Did you have security on the $21,000?"

TK.—"Nothing but the note of the company."

L. H.—"Then, I will ask just one question. In the light of developments, does it seem to you that your act in loaning a large sum of money,—$21,000 to one individual, or Company, resulting in a loss to the Cause through your lack of understanding of conditions of the business, might hold you morally accountable in a personal sense for the loss of the $21,000?"

TK.—"No, Mr. H——, it does not. It is true that the conditions which followed the loaning of that

money *were beyond my power or my ability to know in advance;* but the money was my own in a purely personal sense and the *investment* was my own."

F. T. L.—"In your own name?"

TK.—"Yes, because I did the best I could under the circumstances and the fault was not mine."

TK A CLEVER REAL ESTATE DEALER

F. T. L.—"But as to using it for yourself and family?"

TK.—"Whatever to me seemed necessary and proper. There was never any restriction, and I think it was understood that I had to live somehow. Out of the moneys received from Dr. H—— I *returned* to him $10,000 in *payment* for the property at So. Kenilworth Ave., and that property stands in my name." (!)

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F. T. L.—"But the thing I wanted to say is this, that unless I misunderstood the TK's statement, the contribution of $50,000 *was not made to him for personal matters but* FOR THE PURPOSE OF THE WORK, that was your understanding, was it not?"

TK'S IDEAS ABOUT "TRUST FUNDS."

F. T. L.—"I want some information about the organization of the Trust Fund. Was this Trust Fund organized with money that had been given by Dr. H——?"

TK.—"It was."

F. T. L.—"Part of the money had been invested in the Book Company?"

TK.—"Yes, the expenses that were charged against that, and were being paid out from the Book Co. overran the income from it, all the way from $2,000 to $4,000 to $5,000."

F. T. L.—"That was practically your only revenue at that time?"

TK.—"Yes."

F. T. L.—"Were there any other funds that ever went into that Trust Fund?"

TK.—"*No.*"

L. H.—"My recollection was, TK, that you wrote me a letter relative to this Trust Fund and in connection with one of my contributions. Just what do you presume could have been your reference to that Fund, if it was not to give me some *impression* that donations of this kind would be received *into that Fund*, or a portion of them at least?"

* * * * *

F. T. L.—"On Sept. 9, 1913, you wrote:—

'I have established a Trust Fund and all money contributed to me by the Students is for this, and into it I placed every cent I had at the time and into it has gone every cent I received since that time, etc.' "

TK.—"I do not *recall* that letter at the present time. *Just what is the point you want to make?*" (!)

TK TRANSFERS A "TRUST FUND" TO HIS OWN PERSONAL SAVINGS ACCOUNT

F. T. L.—"The Fund was closed out after Nov. 1914 was it not? You said to J. C.: 'I thank you for your suggestions concerning the best method of dissolving the Trust and turning the matter into my personal account. I have about concluded to withdraw the balance to my credit and thus *dissolve the Trust without saying anything to anybody but you.*'"

* * * * *

L. H.—"*I understand that Dr. H.——'s $50,000 was the* ONLY money that had been put into that particular Fund, and then I asked you about the letter which you wrote me, and in which you referred to a Trust Fund, and *led me to believe,* as the giver of funds, *that it would be going into a Trust Fund.*"

* * * * *

L. H.—"Were there two Trust Funds?"

TK.—"No, not specially."

L. H.—"How do you reconcile the statement that ONLY *Dr. H——'s Funds* had been put into the Fund, to the statement you made to me that ALL *the Funds* went into that Fund and all the moneys received from Students went into that Fund?"

TK.—"My intention was to convey that all moneys received were in trust for the purposes of the Work."

L. H.—"I do not want to press this question. One was the statement that you had placed only the amount which Dr. H—— gave you into this Trust und; and I have a letter from you stating that you

have a Trust Fund, and now you say that you referred to Dr. H——'s Fund, and that you had another Fund in which you placed all Funds received from Students."

TK AND THE EDGEMOOR TRUST FUND GRAFT.

H. H.—"I would like to refer to the TK's promise at Edgemoor, during those three days of April 1st, 2d and 3d of this year, that he would render an account of the funds sent to him in trust for Edgemoor Sanitarium. Did you not make such a statement, TK, at Edgemoor?"

TK.—"Whatever statement I made had reference to what Mr. H—— placed in my hands."

H. H.—"I am quite certain that you made that statement in answer to a question."

TK.—"*There were other funds* turned over by the various branches of the League, and every dollar of them was turned over to the Sanitarium and all contributions including the last contribution from Mr. H——, were turned over to W—— N——, —except the fund I mentioned."

H. H.—"But outside of the League contributions *there were other contributions made to you according to your request made in "Life and Action."*

TK.—"No."

H. H.—"Did you not receive such contributions?"

TK.—"I do not recall such contributions. Mr. C. C—— sent me two small checks; Mr. C. P—— once included a remittance which he and others had ar-

ranged to contribute at regular intervals to the Sanitarium."

H. H.—"But *there were a good many others,*—$100 here, $25.00 there, $1,000.00 here, etc., a good many were sent to you in response to your request in "Life and Action," and you said, I believe, in "Life and Action," that you would account for those moneys received."

TK.—"I stated, if you will recall, that it was with reference to the League Funds that I would render a statement."

H. H.—"I took it to mean all funds."

TK.—"I made no such statement."

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F. T. L.—"We have to be business-like, as Trustees of Edgemoor, and that matter ought to be a matter which is kept accurate, do you not think?"

TK.—"Yes, *as far as it can be done,* I am sure."

F. T. L.—"We are thinking of publishing a list of all the contributions to the Sanitarium and we believe that so far as money matters are concerned, it will be our duty to be as open as possible. That is, we have nothing to conceal. We think it is the proper attitude to take, and while it is not necessary to give contributors small details, at the same time we feel that we should give a record of all contributions *received* and show *where* they have been paid; so you see it is a rather vital matter to get those matters into shape."

TK.—"Yes." (!)

TK SAYS FRANKLY, "I DO NOT KNOW!"

H. H.—"I am only thinking of the responsibility of the fact that one or more, or some of those who have contributed, when they learn that you are no longer connected with the Work, will come to the Trustees and ask what has become of it, and we are not able to tell them, as we have no record."

E. M. W.—"TK, in giving the money to W—— was there any record of the donor?"

TK.—"No, it came through me, simply as a check from me."

E. M. W.—"Is there any way of getting a record of the individuals who sent the money?"

TK.—"I do not know." (!)

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L. H.—"I do not care so much about my money, but if you have in your possession, or in the possession of those near to you, and which belongs to the Cause, any considerable sum, then I think you would agree with me that the Cause is still entitled to it,—or at least that which was dedicated to the Cause. I am not thinking so much of my own, as I am the fact that others have contributed liberally, and it has gotten to me from two sources at least, that you had, a very short time ago, in the neighborhood of $96,000.00."

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TK TALKS OF HIS TRIP TO CALIFORNIA IN NOVEMBER, 1915.

H. H.—"How did you travel when you and X—— traveled together?"

TK.—"We traveled in a drawing room."

F. T. L.—"Was Dr. E. W—— in that car?"

TK.—"No. Because I particularly inquired at that time, and could not have gotten any other reservation. We all occupied the room together during the day time."

F. T. L.—"The reason Dr. W—— went out was to take care of you in case of any sudden change?'

TK.—"Yes, it was first thot there would be no reason why I might require any services, and Doctor knew at that time that no such thing was necessary. He later found that Mr. H—— made it possible in a financial way for him to come. I expressed my great satisfaction and pleasure that he could come."

H. H.—"Then why was it necessary for X—— also to come?"

TK.—"X—— came partly on my account, and partly to see her people whom she had not seen for many years."

H. H.—"Did she know that a young lady risks her reputation by traveling in a drawing room alone with a man?"

TK.—"I do not know. I do know this, that on the boats it is not an unusual thing at all. Take the Lake trips; I know of that fact thru an experience I had with —— ——. We wanted to take a trip to —— ——, and when I went to get reservations,—and I had gotten reservations, thinking that I had gotten them in separate state rooms—and when we arrived on the boat, found that I had gotten reservations in the same state room. I went to the purser and explained the situation, that we were not married and wished he would make an arrangement to give us different rooms. He

said that that is something perfectly common. It is the same on a railroad train. One person may occupy a lower berth, and the other an upper. I realized, however, that there *might* be a question of the propriety of X—— and I occupying the same drawing room alone. On the return trip the three of us occupied the drawing room together."

H. H.—"Is such an occurrence not sufficient to ruin the reputation of a young woman?"

TK.—"Perhaps you are right. It is not considered usual."

H. H.—"If that had become generally known, that the 'master' of the Great School traveled with a young girl-student of his, in a drawing room from Chicago to California—the two occupying one room—that could have but one effect, and have only destructive results."

TK.—'You are possibly right."

TK EXPLAINS THE SCIENTIFIC VALUE OF HIS GREAT SCHOOL'S FIRST "TEXT BOOK"—THE "HARMONICS OF EVOLUTION."

E. M. W.—"Is it possible, Uncle John, that you could be mistaken in that, instead of all these people?"

TK.—"It is hard to say, Doctor, what is in the range of possibilities."

E. M. W.—"Looking from my door, from which I had a clear view of your door, for successive nights, almost without exception, Z—— went into your room, anywhere from 8:30 to 11:30 p. m.—usually about 9 o'clock—and she did not come out until usually about

5:00 to 5:30 a. m. I can safely say I was wide-awake. It was checked up, not only by me, but by others. Is it not just as possible that you should be mistaken as all of us?"

TK.—"Possibly."

H. H.—"Have you told any one person or persons that you and Z—— are Soul Mates?"

TK.—"I never have stated to any living mortal that I knew definitely who was mine."

L. H.—"Did you ever state to any one that the RA was your Soul Mate?"

TK.—"I DID NOT. It is a subject that has come up, I think as many as one hundred times, from various sources, and I have been asked various questions concerning affinities as well as reincarnation. I have said in every instance that those are matters that *no one can* prove definitely and especially prove to any body else, and for that very reason I have discouraged all discussions of those subjects, as far as I could.

"I have never made the statement to any living mortal that Florence Huntley and I were Soul Mates. That was a matter that I *knew,* however, or felt sure, that it was inferred by some of the Friends, by reason of the fact that she was the author of the statement of the Principle, with myself as her instructor."

CHAPTER XXVIII

Concerning the Charges

The following is a reprint of a stenographic report of some of the statements made by Mr. F. T. L., the Attorney for the Board of Trustees, to Mr. John E. Richardson, (TK) in Pasadena, Calif., on May 5, 1916:

Now you asked us yesterday, and got assurances from us—I think from all whom you asked, that satisfied you that our purpose was and is to preserve this Work if it is possible to do so. I think that is your conviction and it does not need any further assurances from us to that effect, but I will say again that our purpose is, if possible, to preserve this Work.

I am going to ask you to put yourself in our position and if it is possible, *think how to help us* to solve perhaps as perplexing problems as ever faced us, or anybody connected with the responsibility of carrying on the Work.

But, in the first place, we are all Students of the Work and have all come into *intimate personal contact with you,* and we are here now because of that fact, and today we are in sole and exclusive charge, responsibility and authority for the administration of this Work in this country, and it came to us unsought, —at least to me, at least to Mr. H——,—entirely unexpectedly.

I think that Dr. W—— and Dr. H——, as two of

the older Students, had a right to expect that some time the responsibility of this Work would be devolved upon their shoulders. McC——, H—— and I tried our best to avoid it, but we had learned certain lessons on Personal Responsibility and when it was put up to us, we accepted it. We came into this work only partly to conduct a business enterprise; the business end was but a small part of it compared with the Spiritual work. The business end of it would not have tempted any of us, because other men could be found to handle the business end just as well as we could. But we had your assurance that the selection was made with the approval of the Great Friends and the Great Master, and of course that responsibility could not be shirked.

We came into charge of the obligation of the maintaining and extension of a philosophy that, if it stood for anything, stood for high Moral Principles. It was addressed to the "progressive intelligence of the age;" this meant that only the intelligent people who could appreciate the delicate shadings of the Morality it taught could be accepted. We were taught the ability to distinguish between right and wrong, the ability to detect falsehood, hypocrisy and anything that did not ring true. We came into charge of a Philosophy that taught of Mastership and held out as its chief object and aim, to all of the Students, the attainment of Mastership, or considerable definite progress along that road, after the Student first gained the knowledge of the scientific, exact Moral Principles and persevered in applying those things to his own life.

That Philosophy is now in our charge. It is contained in three text-books. The first was written by a lady who, afterwards became your wife, and is now dead; and it is absolutely certain you directed and no doubt dictated some of it. The Principles laid down in the first volume are simply preliminary to the second and third volumes. The second and third volumes were written by yourself.

The second *was not the real Philosophy.* It is a sign-board warning people against the wrong way.

So the real Philosophy is contained in the third book which is your book, which is a scientific expression of the working out of the Constructive Principle in Nature. Now the entire book is devoted to and revolves around Ethical Principles. The lesson it teaches is that we cannot dodge our responsibility. That honor and truth and justice and all those things are part of the scheme of exact Morality which everyone who becomes a Master, or attempts at mastership, must follow out.

The third volume is followed by a number of volumes of "Life and Action," to work out and explain the parts in the text-books which seem to *need* explanation, and in all those books, without a single exception, you have said that Personal Responsibility cannot be avoided,—that it must be met, that *the Life must be lived in order to be a Master.* And it has come to the knowledge of this Board in further detail, where Student after Student *has been suspended* from the School or Group *because* they did not live their lives in alignment with the Principles of the Great School. One was expelled because she was thought to aspire to

a place to which she was not entitled, that she was envious and not Living the Life, etc. *Once, I asked you what was the* CHIEF *cause of the falling from grace of the Students who did fall from grace, and you said promptly, that it was loose relations with the opposite sex.*

Now we naturally, with all that knowledge which we had obtained from the text-books, and which we had obtained from association with you, had very exalted ideas and have yet. We also had an exalted idea of you, and you were our Master, and *every time we sent a book out we virtually said—"The founder, the central figure of this Work is a* MAN, NOT *a Principle; the TK has mastered his passions, has mastered his temper and is Living the Life as laid out in the Ethical Section." And in the years to come this literature* WILL HOLD THAT PICTURE OF THE WRITER OF THESE BOOKS, *and that view of this Philosophy is up to us.*

I asked you yesterday if you were still a Master. You said, "Yes, possessing all of the powers and Living the Life that a Master should live; that no portion of your powers had been forfeited." I asked you whether the seduction of a woman, an unmarried girl, would lose you your Mastership,—I understood you to say "it would depend."

I asked you if such relations would cause him to lose his mastership, and you said, that "would depend."

Now, you see, things have come to us since we have assumed the responsibility of this Work. First among

them, the *Living* or the *not* Living of a Life. Second, along the money matters. Now, one of the first things which attracted me to this Philosophy *was the absence of grafting.* Naturally each man who comes, looks for the *graft;* and Vol. III was especially clear about the Roman Catholic graft, and we understood graft to be the taking, or receiving of money for his own personal interest rather than the interests of the undertaking with which he is connected.

I told you, yesterday, that I had a number of consultations with Mr. —— ——. I have read your letters to him, and his letters to you. I have seen Mr. H——'s correspondence with you, etc. I have read certain letters that passed between you and H—— S. W—— about the Sanitarium. I had read certain letters from you to J—— L——. I know that Mrs. E—— M—— contributed to you the sum of $100, which was all that she had, and which she really needed; that a young man gave you $25.00 which he really needed. I have seen the letters in which you have said you would *not accept money that came with conditions.* I have seen the letters in which you have said that you refused over $100,000 because it came *with conditions,* and it seemed from the tone of those letters that you *would* receive money *without conditions,* and the persons who received those letters responded to the spirit of your letter and sent money without conditions. But they said that this money is put into your hands to do as you wish with it. In some letters you say there is a Trust Fund *to which every dollar of the money will be placed.*

Yesterday, you said there was no money placed in

the Trust Fund *except the initial deposit.* I said there were two matters, one financial and the other, the Living of the Life. The financial matter came up on April 1st at Oconomowoc, and at the time, you freely said you would render to the Board of Trustees an accounting of the Trust Fund. The impression conveyed, if not in so many words, was that you would go straight upstairs at Oconomowoc and prepare that statement—*that statement has not been prepared up to the present time.*

You told us yesterday that you could not furnish it. We found that the data for it was either here or at Oconomowoc. Now we are Trustees of the financial interests of this Movement and of the Sanitarium and we therefore, as the Roman Church says, have charge of the temporalities as well as the spiritualities, and we can find out how much money was contributed and we can find out how much money was put in. But we would not have been preserving the interests of the Work had we tried first, before coming here, to see if you could give us an account of it.

Now we find that $21,000 of the $50,000 went into an *investment.* That might have been an excuse from suspicion of *wilful misuse of those funds,* but it will *not* excuse it from those to whom we have to account. That, and $10,000 spent for your own home, which was afterwards returned, and paid for —— So. Kenilworth Ave., which was used for the needs of the Work, is all the account that we have thus far. I suppose that most of the payments of these Funds were made by check, and unless these were destroyed, you ld have given us the data on April 1st.

Dr. H—— H—— has a letter in which you tell him you must sell —— So. Kenilworth Ave., and giving him the first opportunity to buy it. It has never been claimed that it was purchased *for anything else than the Work,* from the Trust Fund.

We are business men, we are not Masters; we cannot stand to the Student-body or to the outside world in a spiritual relation; we must appeal to them, and do appeal to them as business *conservators of their financial interests,* and anything we pass on to them in a spiritual way we are understood to be passing on *not from personal experience.* Dr. E. M. W—— has made some demonstrations, Dr. H—— H—— also, but none of the rest. When I tell anybody I must say, "I do not know; TK told me so and so;—we have not demonstrated this, but TK has been in the spiritual world. He *claims* to have been there, and *many times a day to confer with the Great Master,* and several years ago he told me about that."

But, when it comes to business, I am a lawyer and accustomed to tricks, and in every statement I must give to the Groups I would say that so much money came into the hands of the TK *(and it comes closer to $300,000 than I like to think about);* we must say that this came into the hands of the TK, and we went to Pasadena to get an account of it, and all we could get was *that he could not give an accounting of it.* He did not say he would not, but that he could not. People would say: "You are a fool." And to Mr. ——: "You are a fool." And I want to say that a good many things have come out that would make it very difficult to convince an unbiased person;—need I men-

tion *$75.00 a month for perfume, $50.00 for taxi cabs, large sums of money in checks.* At the time you were writing to Mr. H—— that you *only had $200 in the* bank, *you had just sent two checks of $500 and $400 to Verna.* Put yourself in our place. I want to say to you, my friend, and my Uncle John, that I want to protect you and I want to protect this Work, if it is a possible thing. But Personal Responsibility cannot be evaded; and we said to Mr. H——: "You are a coward if you run away from the responsibility."

So we cannot "duck," but we have got to work out this situation and this is *only the beginning* and *only relates to the money*; and big as it is, it is only a *small part* of what is on our souls to work out, and we cannot do it by correspondence; you know it must be something important to bring Mr. H—— and me here.

But I said that the money-matters are a small thing. If you were myself you would say: "If L—— is really a Master he would not dodge and take refuge in the fact that there was no understanding and agreement, no conditions." Why, we have a letter written to Mr. H—— only recently where you say *there is nothing that binds you to anything.*

(Mr. L—— reads letter.)

You know what you have written, you know what you have said; but suppose that you were in my place and I in yours, and I should say, two months after I had agreed to make a statement in such terms as I had led you to believe a statement would be forthcoming, before you left Edgemoor, I made most of the payments by check in the Oak Park Bank, and ›wing of those facts, I should talk to you in that

way—would you not ask yourself the question and would you not say to Mr. L—— that, "It does not seem to me from what I have learned about Masters that a Master (who has all along in the Work taught the Students to take nothing for granted and to be particularly careful about money matters) would treat things as you are treating these matters." And I would say: "You are right, and I will not let a moment pass without making an effort to explain and get a satisfactory statement down to the very penny of the money I have received, whether it is so or not, and which you claim was in Trust, and which I have held in Trust, and out of which I have only the right to use (as you say in one of your letters) "but for the rigid economy of living."

I understood that your calling Dr. E—— W—— a monumental liar was because of the talk with Z——, and it might be a good thing for us to see what Z—— told you as a report of that conversation.

* * * * *

Dr. E—— W—— did not say, "I know" at any time, he did say we have the evidence to show and *I know that he has the evidence,* and that he had it at that time.

Now the most that Dr. E—— W—— had to say about you and her was: "Do not let Uncle John fool you or deceive you, you are not the only person to whom he has said that he is your Soul Mate, that you and he are really affinities." And it is in that connection that he said that he had the evidence to prove it, and I may say that I know of formal statements, V—— for instance, from——, from——, and one other in which

Z—— said, that she had *at last found her affinity;* that he lived at Oconomowoc, or Edgemoor; that he was about 40 years older than she was; that he was *tall* and *thin* and *wise;* and, mark you, those statements have come to us *unsought;* but I know of those statements, so you see that Dr. E—— W—— did have some evidence when he told Z—— that she was not the only person to whom you made this statement.

Now, he also had this evidence, and that evidence was read in your presence on April 1st, at Oconomowoc, and it was immediately after the reading of that statement you asked Dr. E—— W——. You said: "Dr. W——, do you believe these statements to be true?"

And he said: "I am sorry to say, I do."

You said: "What is the use of my making a statement, Dr. W—— says he believes it," and you said, "What good will it do to affirm or deny it?"

Dr. H—— H—— was insistent in getting the statement, and finally I broke in on him and said, *"What is the use of asking for a statement from Uncle John, he is a lawyer and knows the full effect of his* REFUSAL *to make a statement, if a charge such as that is made."*

And we went on (after I had called your attention to the fact that a refusal to make a statement—that *a refusal is a confession and admission of guilt,* and so regarded by the average man), and we proceeded to accomplish all that followed—we proceeded on the assumption that you were guilty. You said the wise thing for you to do was to withdraw from the Work, and the first question that was asked after that, was

asked by myself. You were my Uncle John all during the three days, and you spoke to me about it afterwards. I said, "Uncle John, can you leave Edgemoor, can Dr. E—— W—— run Edgemoor without you?" And you went on to say that he had knowledge to treat psychic cases and the medical skill, and you spoke of the technical work he had taken.

And I said to X——, and suggested to certain others of the Trustees, "Now let us be *very certain* that Dr. E—— W—— has not put up a scheme to put Uncle John out." We had the desire to protect our Master, the founder of our faith, our Uncle John, against any wrong attempt for personal place, revenge or spite on the part of anybody,—even though he might be one of our number, and in whom we had implicit confidence, as you had had.

And I said to X——: "I want you to look me in the face. How did you come to make this statement, was it from any suggestion or inducement from anybody, or did it come from you?"

She said: "Mr. L——, it came from me; I wrote the statement out before I mentioned it to anybody, except Y——." And I said, this may go as far as a Court because what you say, if true, intimates that Uncle John has committed a crime of White Slavery, under the Mann Act. Do you realize what this means?" She said, "I do." She said, "Mr. L——, I do not want to go into Court, but if my duty calls me, I will go into Court or anywhere." She said, "I would like to face Uncle John and want Z—— to be present."

And this is the statement that was read under those

conditions and it went on to tell about how you arranged that she should live at "234" and "215," and that V—— was there too.

* * * * *

The whole pitiful story is in the statement, and that statement gives details, and I think, as a lawyer, that if she ever went before a jury, with her evidence, her statement of those facts (as they were contained in that statement), you would not succeed in convincing the jury that her statements were untrue. I think that as a lawyer you would agree with me that if she went before a jury with the story, *not one juror would do anything else than believe her story.*

Now it was that story of those facts that you declined to make any reply to, because, as you said, if you made any kind of reply it would involve others that you did not feel you had any right to involve.

We were all anxious to find a way out of it for you, and we asked you if it might be possible that X—— was insane, and you said, "No."

Or hypnotic influence; you said, "No."

X—— had made another statement, and that statement *is backed up by other people,* and I will now read this statement:

(Mr. L—— now reads statement and three affidavits of Y——, R. S—— and J. B——.)

I have been informed that this information of the various people was the evidence which he (Dr. E—— W——) had that would tend to corroborate the statement that you had been deceiving Z——.

Z——, at your request, came down to Chicago, and met you. You had not discussed marriage up to that

time. She did not know, according to what you told us, that you had any intention of marrying her.

Dr. E—— W—— meeting her, asked her some questions about the Hospital; whom she left in charge of the Sanitarium; etc., and you said she could not answer the question as to when she would return until you had had a talk with her; until you asked her whether she would become your wife. And that is the way in which Z—— came to be your wife, and it happened *after* these things occurred which I have just read.

The big thing back of all the money in the world, back of all the houses, back of all the lots, is whether a man can do the things which you are alleged to have done and *of which we have this* PROOF; (and which, as a lawyer,—and say one hundred Jurors, would say to be true), whether those things are consistent with the *Living of a Life* and continuing to be a *Master.*

That is one of the things that has brought us out here to see you, one of the things we want to know.

This story is going to grow, the story is going to continue as we cannot stop it if our feet are not planted upon a firm foundation and we absolutely know whether the Principles of this Philosophy are true or false.

We may have to announce to the world, as well as to the Student-body, that we, the Trustees of the Great Work in America, have found that it is a sham and a lie for graft and lust, and because of that we have concluded to give this statement to the world and cease the activities in America.

We are here for advice and we are here with the sincere purpose to conserve the Work.

Here is a sworn affidavit. I may say that Z——, after the conference with Dr. E—— W——, threw her arms around his neck and sobbed and shook his hand convulsively, and Dr. S——'s also. They let her sob, they patted her hand and comforted her. And it was after that, Uncle John, she wrote you whatever letter she wrote you which you say you destroyed, and which is the basis, you say, of your calling Dr. E—— W—— a monumental liar, because he had at that time *the evidence* for saying that Z—— was not the only girl whom you had said, or claimed, to be your Soul Mate.

(Mr. L—— read another affidavit.)

Now, Uncle John, this stuff and more has come to us. You have no doubt that we do not relish its coming to us. We did not ask it, we did not look for it. One after another these people have come. They have come with every impression and indication of sincerity, and, now, as the Trustees of this Work, we have the responsibility upon us and it is absolutely necessary for us to know the truth and what is the best thing to be done.

Now, this Philosophy has become a part of the vital fibre of the life of every one of the men who are here before you. I think you have no doubt that it is the fundamental motive back of the personal life of every one of us. We would like to know for our personal gratification because the foundation seems to be crumbling beneath our feet,—we want to know both for our own faith and our responsibility to the other Students.

We want to know whether there is any *system* here, as you have claimed, or whether we have got to find some other system. But we are here as Trustees and conservers of the spiritual welfare of something like 4,000 people, and we are in a position that we must know what kind of food we can give to others. This responsibility rests on us, and is it not natural we should know; and we have put these statements in the form of sworn statements, so that you can see how important we think they are—*there are a number of other sworn statements.*

There are two or three ways for us to dispose of this matter as we see it. We can find out by publishing the facts in "Life and Action" and asking every person who ever contributed to you to let us know the amount as well as the circumstances, and in this way find out if legally as well as morally you are accountable.

We can find out how much of that money has passed through your hands. We know the Banks in which your funds have been deposited. I believe a Master would say: "Here is my bank account, here are my checks; this is the most serious crisis of my life, and I am ready to work with you to a satisfactory conclusion of this matter, and there is in my heart no feeling of hostility,—I honor you for your honesty of purpose."

I am honest in all I have said, I believe that Mr. H—— is honest in all that he has said, I believe that Dr. H—— is honest in all he has said. But *we have got to know.* We cannot tell other people who have

a right to know, that things are all right, when they are all wrong.

If, after every opportunity that has been given, and after our urging as we have urged, and as we now urge you to clear up this situation, you do not do it, we will be forced to say: "Things are all wrong, Uncle John is all wrong, he has had the opportunity and he has declined to take it."

I SAY TO YOU NOW THAT I REALIZE THAT EXPOSURE WILL BE THE DEATH OF THIS WORK, THE END OF YOUR REPUTATION AND PERHAPS THE END OF YOUR LIBERTY, and I think there is no other way than for you to tell us the truth, and set our feet on bed-rock, spiritually and financially.

Could I do anything else,—could we have come to you in any other spirit than we have come,—could we ask you to do any other thing than we have asked you to do? If there is, we will be glad to know it. But as business men, as men whose intelligence has been trained, perhaps, in advance of their spiritual development, we feel the only thing is for you to tell us the facts back of this. This then is worse, or ought to be worse, than a criminal prosecution, for it deals with your soul.

And to all these serious charges, the "master's" only reply is that he INTENDS TO MAKE NO STATEMENT: *that any defense he might make would be unnecessary to his friends and useless to his "enemies."*

CHAPTER XXIX

The Facts Suppressed

From the preceding chapters you will readily understand that by June 1st, when the Committee of Four returned from California, the Board of Trustees had accumulated considerable first-hand knowledge. They knew nothing about the existence of TK's "Great School," or his "Masters" or "Great Friends," but there were some 500 students who believed themselves students in such a school, and the question arose as it had arisen ever since April 1, as to what, *if any*, information and facts should be given these students. Should they be kept in ignorance of the true situation or should they be told the truth? Silence or knowledge—Bondage or Liberty—Darkness or Light?

The majority of the Board took the stand that no statement whatever giving the *true* situation should be made. Some insisted that none of the facts should be given out—even to the Chicago students.

1. The "work" should go on.
2. The student body and the world should be left to believe that TK was a real master.
3. That all his tales were true.
4. That he possessed genuine spiritual powers.
5. That his teachings and claims had been demonstrated.
6. That his record was clean.

TK's students and readers already believed everything he had written—*believed him to be a "master."* LET THEM GO ON BELIEVING IT! Why tell them the Truth? Let the students reason this way:

"These Trustees are all Ethical Students; they are our true Friends, they are all Masons; as a matter of Principle and Personal Responsibility, they would tell us immediately if everything were not all right. They would not leave us to believe a thing that they know to be untrue. If TK were not a real master, if his claims were not all verified and proven,—if his "Great School" were all a myth, these men would not rest a single day until every student is told the simple truth."

* * * * *

Here the writer wishes to record that only *one* man of the entire Board of Trustees, the President, stood for giving a knowledge of all these facts to even the Chicago students.

This gentleman took the stand and insisted from the beginning that not only the Chicago students, but every student and applicant, and every man and woman who had ever been a student were just as entitled to the truth as the Trustees. And regardless of all arguments and efforts on the side of suppressing and covering up the facts, and without the consent and co-operation of the Board, he called a meeting of all the Chicago students, immediately following the return of the Committee from California, and gave to them a detailed and complete report of the whole situation.

And not one student but felt profoundly grateful for being permitted to know the facts, and so far as Chicago students were concerned, the "Great School" myth vanished then and there, and in its place T R U T H came to open other and wider realms of Knowledge, Service and Love.

* * * * *

But the Trustees were still left with a "Great School"—outside of Chicago,—students who had no knowledge of the situation,—who still believed; still toiled over the 3,800 and "57 varieties" of "Questions on Natural Science,"—still struggled over the "Test" Course and the TK's little Ethical Puzzles.

Could the "Great Work" be carried on?

The Text Books talked of a "master," of "Great Masters," "Great Friends," of "scientific demonstrations," of "records" and "proofs" and "evidences"—but all these had now vanished—or *had they ever existed?*

* * * * *

What information, *if any,* should be given to the students outside of Chicago? To applicants, and Subscribers?

Upon all these questions the President of the Board of Trustees persistently and faithfully maintained that enuf of the known facts should be given out to enable all students, applicants and readers to judge the matter for themselves and thus readjust their lives to the Truth.

Month after month he tried to secure the co-operation of the Trustees, but the majority held out against what to him seemed to be the only right, just and kindly thing to do under the circumstances.

At last, convinced that the Trustees meant to deliberately suppress the facts and that they had no intention of ever making any satisfactory statement regarding the true situation, he resigned from the Presidency of the Board, and at great personal expense of time and money, prepared and mailed to all students whose address he could obtain, the letter which follows:

CHAPTER XXX

"The Truth Shall Make You Free,"

A Letter by the President of the Board of Trustees

A copy of the following letter was sent to every "Accepted Student" in "The School of Natural Science" or "The Great School," so-called, as far as it was possible to reach them.

Oak Park, Ill.
November, 1916.

Dear Friend:—This letter contains information to which you as an accepted Student are clearly entitled, for the simple reason that this information is of as far reaching importance to you as it is to me or any other Student or "Friend of the Work." Because of this tremendous importance you owe it to yourself to read this letter at a time when you are free from intrusion for at least an hour.

I shall do my best to make the statements, which I feel I owe you, in clear and simple language, without exaggerations or embellishments; and I shall give you every opportunity possible to investigate for yourself.

Only about ten per cent of the Students had first hand information, but even that was only "from mouth to ear" and long since must have been blurred and dimmed. All the rest of the Students, and all the "Applicants" and "Friends of the Work" have received no official information whatsoever. Whatever

information may have come to them, must have come in the form of disquieting rumors, which leave the unhappy recipients suspended in the midst of doubt, uncertainty and apprehension without giving them the means so necessary for the re-establishment of equilibrium.

That body of men, who were given the legal "right, power and authority," and who thereby and at the same time assumed grave obligations to all those who *are as vitally interested in "The Work" as they are themselves* (or ought to be), utterly failed in their duty because the majority of them, for reasons of their own, denied the Students "the right to know." It is because of their failure, as a body, to do justice by the Students, that this duty falls heavily upon one who, through personal contact and correspondence, has been in closest touch with the largest number of Students, namely, the writer of this letter. He is not going to shirk his duty, however severely and unjustly he may be criticised for discharging it. He shall face the storm of criticism and abuse, or worse, which is bound to break loose from certain quarters, with the serenity of mind and tranquility of Soul, which are the priceless and indestructible reward of an approving conscience.

To those who have had no warning, in the form of rumors or otherwise, this letter will prove a severe shock; for a while it may even seem to sweep away the very foundation from under their feet. I sincerely wish I could spare them this blow, or even soften it, but I have been unable to find a better way or a better method than the *straight, unvarnished statement of*

facts, which, I am satisfied will in the end prove the least harmful and the most constructive.

It is more than 13 years since I first came in touch with "The Harmonic Series" and more than eight of those years just passed, I have devoted exclusively to what I believed to be "The Great Work." During those eight years and more, I gave, without reserve, of my time and material possessions and neglected my personal affairs and my chemical work, which I love, for the sake of the work of Instruction and Correspondence, for which I have no natural inclination and which therefore placed tremendous difficulties and obstacles in my path. But I was willing and eager to give the best that was in me, to the Great Cause of Humanity, which I believed was most ideally represented by "The Great School" and its "Sole Representative," Mr. John E. Richardson, more familiarly known to you as the "TK," or "Dr. E. J. St. John."

During my activities in this connection I came in close personal contact with hundreds of the Students, and through correspondence, as the head of "The Departments of Instruction and Correspondence," with almost, if not quite, all of you.

While that work was exceedingly difficult, for me, and at times almost overwhelming, I can truthfully say that I thoroughly enjoyed my close touch with so many earnest, eager and kindred souls. It is because of this close relationship, and because of the confidence which that relationship established, that I feel so keenly the duty which I owe to you, my Friends and Fellow Victims, namely, to bring to your attention the facts to

which I have been leading you and which are as follows:

1. During a severe attack of Pneumonia, from which his physician did not expect him to recover, and in the presence of eight or nine witnesses, one of whom was the writer of this letter, the TK stated that he had been taking "Heroin" over a period of nine years or more. He was at the time evidently in intense agony and demanded morphine injections, threatening to kill himself, unless he were given relief. (Heroin is a *Morphine* derivative or a modified Morphine. Chemically it is Diacetyl-Morphine.) He explained the use of the narcotic by stating that it had been prescribed by his old college professor for intense pain at the base of the spine, and that he did not learn the nature of the drug until after the Harrison Law came into effect in 1915, when he immediately proceeded to reduce the dose.

2. On April 3rd, 1916, in the face of most serious charges brought against him by a young girl, the TK found it desirable to withdraw from all connection with "The Work," and whatever "authority" he had he then transferred to seven Trustees in due and legal form, to-wit:

"KNOW ALL MEN BY THESE PRESENTS, That, having found it necessary to withdraw from any further active participation in the Work of the Great School, or the School of Natural Science, so-called, in America, and wherever else my connections with such Work may extend; and, reposing full trust and confidence in the integrity and ability of 'here follow the names and addresses of the seven trustees, ich for obvious reasons I have omitted—H. H.) I do freely

Hermann Hille ?

and voluntarily give, grant and turn over to said (the seven names are again omitted.H. H.) and each of them, equally, and to their, and each of their, successors, the unlimited and exclusive right, power and authority to manage, guide, control and direct each and all of the activities of said Great School in America, and elsewhere, as above mentioned, to the same extent, within the limits of their ability, as I have heretofore done, they to hold and exercise said powers IN TRUST AND AS TRUSTEES, in such manner as to them shall seem best and most fitting, for the sole benefit and behoof of such Great School and its Work, as aforesaid.

IN WITNESS WHEREOF, I have hereunto set my hand and seal at the Village of Oconomowoc, in said County, the Third day of April, 1916.

Witness: *John E. Richardson, L. S.*
H. G. S.
Geo. E. Robinson,
State of Wisconsin, ss.
County of Waukesha.

On this Third day of April, 1916, before me, a Notary Public within and for said County and State, personally appeared John E. Richardson, to me known to be the same person named in, and who signed, the foregoing instrument, and acknowledged the same to be his free act and deed.

IN WITNESS WHEREOF, I have hereunto set my hand and seal the day and year last above written.

Geo. E. Robinson.

Notary Public, Waukesha County, Wisconsin. My Commission expires July, 1, 1917."

This document was to be published in "Life and Action" together with an "explanation" written by the TK himself:

THE "EXPLANATION"

By TK.

"To Students and Friends of the Work:

As a brief explanation of the preceding document, let me add, that for more than thirty years I have labored for the establishment of the Great Work in America; and to-day I am able to realize that my efforts and those of the willing and earnest Students and Friends who have been my helpers, have not been in vain.

The Work is established.

In each of the several departments, including the Indo-American Book Co., the Correspondence Department, the League of Visible Helpers, and Edgemoor Sanitarium, trained and educated Students are in active charge and these are in every way capable of discharging to the School and the Work the responsibilities that shall rest upon them.

In view of these facts and conditions it is now possible for me, as well as expedient, to withdraw from all further active participation in the management of the Work, and give my remaining time and efforts to long neglected lines of collateral and supplemental work, which otherwise never could be accomplished.

In doing this, however, it is understood that insofar as health and time will permit, I shall hold myself ready and willing to render any help possible to the Friends above named who are relieving me of the duties above referred to.

To simplify the work and relieve me of added burdens, let me ask all who read this announcement, to address all communications for the instruction and correspondence department to H—— H——, Oak Park, Ill. Those concerning books and other literature, to Indo-American Book Co., 5705 South Boulevard, Chicago, Ill.; those for the League, to League of Visible Helpers, care President, Oak Park, Ill. 'except remittances which should go to the League of Vis-

ible Helpers, in care of Dr. J. L—— H——, Treas., Chicago, Ill.); and those for the Sanitarium, to Edgemoor Sanitarium, Oconomowoc, Wis.

I earnestly hope this disposition of the Work of the School will result in great good to the School and the Cause everywhere, and that the impulse toward success will increase as the years go by, and that every Student and Friend will have a share in that success."

Witness: H. G. S. John E. Richardson.

This so-called explanation was found to be entirely misleading and could not be published without further explanations, which would have called forth a flood of inquiry which the majority of the Trustees were neither prepared nor willing to satisfy.

3. The TK is said to have had a considerable number of "Affinities."

I have seen the written statement of two girls describing in detail their intimate relations with him. I have seen also the affidavits of two women and four men, (all students) to the effect that a third girl entered his room night after night between about 8 and 10 p. m. and did not leave it until about 5 in the morning.

I have repeatedly heard two "Friends" make the statement that this third girl told them that she, and not "R. A." was "TK's" Soul mate.

I have it on reliable authority that a fourth woman made the same statement.

I heard a fifth woman twice make the positive statement that soon after the "RA's" death she was approached by the TK along the same (affinity) lines.

And there are still further unmistakable indications, strongly pointing in definite directions.

It is known that with one of his "Affinities" the "TK" traveled across the continent, occupying the same drawing room with her, the door of which was locked during the nights. When confronted with this charge, he tried to excuse himself by saying that such a thing was quite customary, and he volunteered the information that he and a woman whose name he mentioned, when traveling together to Mackinac Island, occupied the same state-room.

Lest the innocent suffer because of the folly of a few, it would be but an exemplification of ordinary charity for all of us to refrain from speculating as to the identity of these unfortunate victims.

Great injustice and injury already has been done to at least one of our young and attractive lady friends by the open questioning of her relations with the TK on the part of at least one "Friend" of her own sex. There is every reason to believe that this young Friend of ours was innocent of the implied charge, and there is no indication whatever for suspicion. The same is true in the cases of many others.

Therefore, again, let us be charitable toward the guilty and innocent alike, and refrain from useless and harmful speculation.

4. On April 6, 1916, in the presence of the writer and other witnesses, but without their approval, the TK married a girl about 40 years his junior, in the Court House of Chicago, Ill.

5. His letters contain many untrue, contradictory and misleading statements; of which these few samples are characteristic:

Letter from TK to C. B. Oct. 19, 1914:

"The Book Co. is now my only source of income and at present, it is only *just paying expenses of the office force.*"

Letter TK to W. J. C. Jan. 3, 1915:

"The Book Co. is the only source of income in all the world at present and that is of a most uncertain nature. It has a little more than paid expenses the last six months."

In a letter dated 1/22/1915, TK wrote:—"My income is a large one, over $20,000 last year" . .

In Mr. Crane's financial report to the TK of the I. A. B. Co. from Jan. 1st 1914 to Jan. 1st 1915 we find this:

"Increase value of books	$3,801.90
Cash dividend	5,500.00
Total dividend	$9,301.90
Deduct difference in Bank Balance of	353.39
Leaves a dividend for year of 1914 of	$8,948,51
Cash dividend paid to the TK by the I. A. B. Co. during the year 1913 was	$6,000.00
During 1915 it was	$7,500.00

Letter TK to C. L. July 20, 1912:

"——I have so provided that all the material help from Students and those IN the Work is placed in a TRUST FUND for the benefit of the Great Work in America. To guard every point, I had Mr. ——, one of the ablest lawyers in Chicago, draw the Trust Agreement so that it is self-perpetuating in the event of my death."

"Every dollar that has come to me—including my own personal means—has gone into this Trust Fund—and it is from this that I am carrying forward this entire Movement."

The Truth in the matter is this:

The Trust Agreement is dated Aug. 1st, 1908 and as a consequence of that agreement John E. Richardson deposited with the Savings Dept. of the Illinois Trust and Savings Bank, Chicago, Ill., on Aug. 4, 1908 $50,316.97 and on Aug. 5, 1908 $10,018.49.

After Aug. 5th, 1908 not one penny was added to that Fund outside of the regular Savings Account interest of 3 per cent, which usually was promptly withdrawn by the TK and on July 17, 1914 the balance of $40,000 *was transferred by the TK to his Personal Savings Acct.* with the same bank.

Letter TK to L. H. Sept. 29, 1913:

"I have established a trust Fund, under the legal direction of Mr. C., and ALL moneys contributed by students and Friends of the Work, to me, for the Work, are placed in that Fund, and are expended only in accordance with the terms of the Trust."

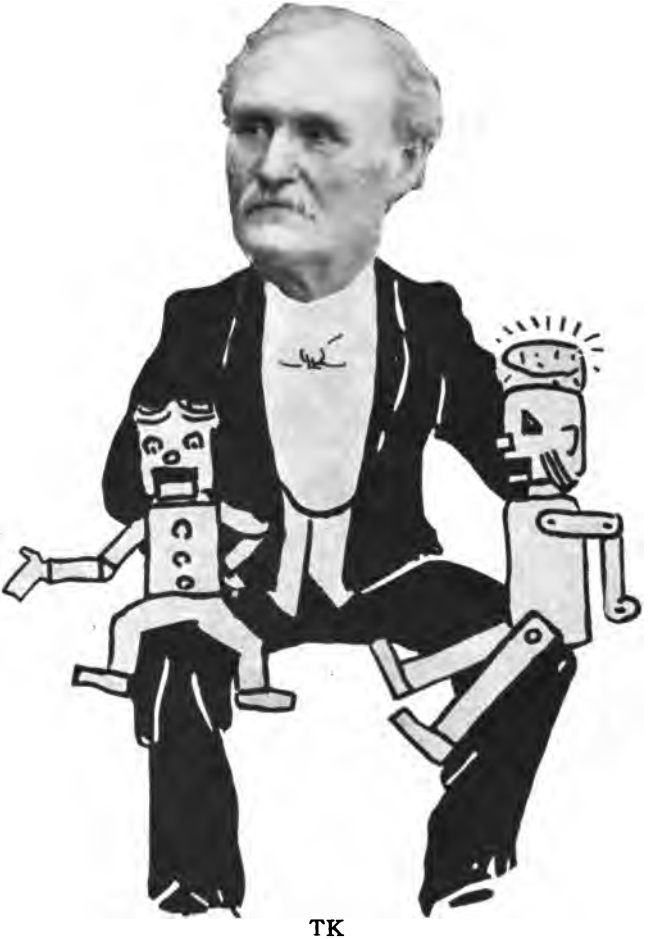
"The establishment of this Trust Fund, however, was a voluntary matter on my part; and into it I placed every cent I had at the time; and into it has gone every cent I have received since then, over and above actual expenses of living and carrying on the Work. I have a small balance in the Fund at present."

The "*small balance*" in that fund at that time was $40,000. (Forty Thousand Dollars.)

6. While simulating poverty, he received, from 1906 to 1916, in the neighborhood of $300,000. (Three Hundred Thousand Dollars) as far as it has been possible to trace the "contributions to the Work."

Early in May, 1916, in the presence of four of the seven Trustees and three other Students the TK explained to us in detail how he had spent every penny of the "Trust Fund," and he stated most emphatically that *not a penny of that Trust Fund was left in his possession.*

A few days later, in the presence of only the four Trustees, the TK stated "In the nature of a confession" that $40,000 of that Trust Fund *were still in his possession.* This statement was found to be true. At that time the $40,000 and accrued interest were in the Illinois Trust and Savings Bank, Chicago, Ill., in his Personal Savings Acct., to which he had *transferred* that sum from the "Trust Fund" July 17th, 1914, and this sum was paid over, to the TK by the bank in July, 1916.



TK
His "GREAT MASTER" and his "GURU MASTER".

Oak Park, Ill. Dec 11 1915 No. 22

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $1000.00

PAY $1000 AND 00 CTS Dollars

Oak Park, Ill. Dec 21 1915 No. 2750

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $750.00

75[illegible] Dollars

Oak Park, Ill. Dec 21 1915 No. 2755

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $500.00

50[illegible] Dollars

Oak Park, Ill. Jan 1 1916 No. 2764

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $500.00

50[illegible] Dollars

Oak Park, Ill. Jan 24 1916 No. 2788

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $[illegible]

500[illegible] Dollars

Oak Park, Ill. Feb 22 1916 No. 2817

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $500.00

50[illegible] Dollars

Oak Park, Ill. Mar 20 1916 No. 2858

AVENUE STATE BANK
70-143

Pay to the order of J. E. Richardson $500.00

[illegible] Dollars

PAYABLE THROUGH
THE CHICAGO CLEARING HOUSE

INDO-AMERICAN BOOK CO.
Sylvester A. West

In a letter to one of the Students, who the TK had good reason to believe had a considerable "Surplus," he, the TK, in his subtle and effective way appealed to the generous impulse by stating that his daughter had been found to be severely ill and only the climate of California could save her life. He gave the Student to understand that he was "heart broken" because he could do nothing to save his beloved daughter's life, because all he had was $200.00 in the Bank. The Friend so addressed immediately responded with $2,500.00.

A number of similar letters written by the TK are in existence today and proved very profitable for him.

The TK had at that time more than $50,000 in 2 banks.

Among the TK's receipts and checks we find these illuminating items:

The contributions to the "work" received by the TK from one Student alone, between 1905 and 1911, aside from smaller items, show the following amounts:

Dec. 26, 1905	$2,000
Feb. 21, 1906	1,000
Apr. 27, 1906	1,000
June 20, 1906	1,000
July 26, 1906	1,000
Nov. 20, 1906	1,000
Mch. 12, 1907	9,500
Mch. 18, 1907	1,000
May 1, 1907	1,000
May 11, 1907	1,000
June 3, 1907	20,000
June 19, 1908	50,000
June 15, 1911	5,000
Totaling	$94,500

The TK's checks to his daughter, Verna, between Jan. 5, 1909 and Oct. 9, 1915 aggregate $42,945.53, among them is one of $28,000,—dated Jan. 21, 1913, endorsed by Verna and stamped "Paid" by Avenue State Bank, Jan. 22, 1913.

In addition to the $94,500.00 according to the statements *of one Bank alone,* namely, the Avenue State Bank, Oak Park, Ill., TK deposited there, between May 5, 1909 and Oct. 11, 1915, $123,989.68.

7. Statements made by him at different occasions to Students, and in his "Autobiographical sketch of the Life and Work of John E. Richardson" are at variance with official records. His "Autobiography" was written in 1912 and, so far as I know, there are only 8 copies in existence.

I shall place a few quotations from this "Autobiography," and the real facts as we found them, side by side, and then let you verify those facts and compare them with his statements:

"My college work was along the lines of an independent course and was finished in 1878 without degrees of any kind, but with a certificate from the President giving me full credit for all work done,—which covered most of the curriculum of Law, Medicine and an M A."

The records of the University of Iowa show that John E. Richardson was a Sub freshman in 1873-74, 1875-76 and 1876-77. "He was registered again within the year 1877-78 as a Freshman in the philosophical course of the Collegiate Department and made the following record: Freshman mathematics (99), Virgil (94), International Law, 2nd Latin (90), Pros. Comp. P'd, Geometry (100)." He left the University in 1878.

"In September of that year I bade her (his wife) a temporary goodbye, and went to San Francisco, where in the political interests of Gen. Rosecrans, I directed the editorial policy of the "Examiner"—Democratic organ—for one year 1880 and 1881 and until Rosecrans withdrew from the race for the nomination."

The "Examiner" writes: "The writer has been connected with the Examiner ever since it was changed from an evening to a morning paper, Oct. 4, 1880, and the party referred to in your letter was never connected with the Editorial Dept. of this paper."

"—I have said nothing of the years of political activities and ambitions, on the Pacific Coast, where I became a conspicuous figure, and where I undoubtedly could and would have become Governor of the great Commonwealth of California, had I yielded to the solicitation of my many friends—"

The chief of Police of Stockton, Cal. writes: "Mr. Richardson *ran for Superintendent of Schools* in the early '80s and was beaten by George Ladd by one vote." This is corroborated by another gentleman in Stockton, a Mr. B., who stated *under oath* that to the best of his knowledge this was the extent of "Richie's" political activities in Stockton.

After describing at length how a successful Attorney in Stockton, Cal. in 1881 offered him, a total stranger, "an equal partnership with him in an established practice that netted him over $25,000 annually" which he reluctantly accepted, he continues: "——— and thus I became a practicing Attorney,—something I had never contemplated for one moment, until my first meeting with him, a week before."

"Our relations, both business and personal, were of the most cordial and pleasant nature and without a jar of any kind. Two years later, 1883, he withdrew from the firm, retired from active business life, and left me in full possession and ownership of a professional practice which he had spent many years in building up and which netted me over $30,000 annually."

The Attorney's register at the Court House of Stockton, Cal. shows that John E. Richardson and a Mr. Nutter were admitted to the practice of Law on Nov. 10, 1885.

Mr. Nutter, now a prominent practicing attorney of Stockton, Cal., and Mr. B. (a former county clerk), both of whom *knew John E. Richardson personally* and called him "Richie," stated to four Trustees, that until Nov. 10, 1885, John E. Richardson was deputy county clerk and not a practicing attorney.

Mr. Nutter stated that after Nov. 10, 1885 he and "Richie" went into partnership, which in 1886 was dissolved because "Richie" went to Bismarck, N. D. where, according to Mr. Nutter, he thought there was a better opening for a young Attorney.

"For some weeks continuously immediately prior to July 21st, 1883, I had been intensely engaged in the trial of an important will contest involving an estate valued at about $1,000,000. (One Million Dollars).

"Then it was, that the Great Master, H-N-K, came to me and identified himself as a 'Master' and Inner Member of the Great School. He had come from the Central Temple in the fastnesses of the Himalayas, in far-off India."

"The Great Master remained with me in Stockton from July 21, 1883 to Aug. 21st, 1884, during which time I was with him in his room No. 13 every day from 4 p. m. until late into the night—usually between 1 and 2 the next morning."

"As nearly as I can estimate, I spent 9 hours out of every 24—on the average—with him—receiving instruction and doing the work he laid out for me."

This contains several misstatements. The records of the Court House of Stockton show that John E. Richardson in 1883 was deputy county clerk, and was not admitted to the practice of Law until more than two years later, namely, Nov. 10, 1885.

Furthermore, the only will contest on record there in 1883, *bears a different date and involved only about $25,000.* There is no case on record "involving an estate valued at about $1,000,000."

I have personally seen and examined the records.

So far no one has been found in Stockton who remembered ever having seen or heard of an East Indian in that town. In such a small place as Stockton the presence of a Hindoo as a guest of the Grand Pacific Hotel over a period of 13 months could hardly pass, unobserved and unremembered.

In reply to the question whether Mr. Richardson in 1883 and 1884 had devoted daily from 6 to 9 hours in addition to his regular work, to studies of an occult nature, Mr. Nutter replied that he did not see how that could have been possible for the reason that he (Nutter) and "Richie" during that period studied Law together in "Richie's" home every day from 4 to 11 p. m. and from 5 to 9 a. m. From 9 a. m. to 4 p. m. they were engaged as Deputy County Clerks at the Court House.

8. In "The Great Psychological Crime," on page 383, last paragraph, we find the following statement:

"If such should be the case, then for your especial benefit in this connection it is here stated, for what it may be worth to you, that under and in accordance with the exact methods of Natural Science six hundred examinations have been made of an equal number of so-called insane inmates of one of the leading insane asylums of the country. Of the number thus examined 349 were found to be in a subjective, psychic condition, under the hypnotic domination and control of outside spiritual intelligences. These were treated according to the diagnoses in conformity with the methods of Natural Science. The results show 349 cures. In other words, out of the entire number treated not a single failure resulted."

Time and again the author of that book has stated to Students that these cures were accomplished in the State Hospital for the Insane at Stockton, California, with the assistance or co-operation of Dr. Brown, now deceased, who was then Medical Superintendent of that Institution.

Four of the Trustees visited that Institution in May, 1916, and were unable to discover any corroborative evidence whatever. Neither the present Medical Superintendent, Dr. Fred Clark, nor Mr. Taylor, who was Secretary of that Institution under Dr. Brown, ever heard of so large a percentage of cures, and the official records or statistics of that institution, which date back to 1851, fail to reveal a marked increase in cures of insanity *at any time.*

At this point it may be well for all of us to ask our-

selves this question: Assuming that the official records of the State Commission in Lunacy of California are correct and reliable, then the TK's statement on pages 383 and 384 of the G. P. C. just quoted could hardly be considered as based upon facts, and if *one* "exact" and scientific statement of a very definite nature is unreliable, to say the least; then how much credence are we justified to give to *any* statement in the volumes of "The Harmonic Series"?

9. Edgemoor Sanitarium was officially closed July 1, 1916, and returned to the donor, for the reason that the revelations of the preceding months had removed the basis of its existence.

It is but fair to the Students to know that *no benefit worth mentioning resulted from that Institution to anybody except the TK.* To him the generous contributions for that Institution meant a rich harvest financially, and he took care to withdraw his balance of more than $6,000.00 just before his re-marriage and departure for California.

10. And now, just a few words to dispel a false rumor to the effect that the TK had not received a square deal at the hands of the Trustees. Let me say with all emphasis possible that *no man in a position similar to the TK's, could have received more courteous, considerate and generous treatment than was accorded to the TK.* The evidence was placed before him in the Spirit of Kindness, Consideration and brotherly Love and we *pleaded* with him to tell us *his* side of the question, assuring him, that he was among true and loyal Friends who would stand by him and help him to get back upon the narrow path of Morality.

But he remained deaf to all our pleadings and denied every charge, characterizing some of them as "lies" and some as the result of subjective conditions. He involved himself in *many contradictory statements.* One day he told us that he was practically penniless and explained in detail how he had spent every dollar of the "Trust Fund." A few days later he admitted that he had about $18,000 in his possession: *"That is all I have, so help me God."* Still later he admitted that in addition to the $18,000, he had in his possession $40,000 of the Trust Fund, making a total of more than $58,000.

And after all the deliberate mis-statements and contradictions, at the close of our sessions with him at 949 Galena Ave., Pasadena, Cal., early in May, 1916, he stated, in reply to a question, that he was still a "Master" of the Great School and in full and independent possession and control of all his spiritual powers, which to the best of his knowledge, he HAD NEVER LOST FOR ONE MOMENT since his initiation into the Great School in Aug. 1884

Throughout the whole length and breadth of our sessions with him at Edgemoor and at Pasadena, and in his interviews and letters with other Students, his sole concern appeared to be to *shield himself* without showing the least consideration for, and at the expense of, other people, *especially his victims.*

He is assuming the role of a martyr, who has been grievously wronged by designing and ambitious men at the "Center," and has given Students to understand that he is going to be back in full authority before long.

I understand that he has received "hundreds of letters" from students all over the country, some of which I have seen, full of expressions of gratitude, love and loyalty. The writers of those letters having had nothing but the most incredible rumors, acted with perfect consistency, and are not in the least to blame. *The light of Truth and Knowledge alone can dispel the darkness, which breeds error, and protect against imposition.*

In the foregoing I have given to you, without going into unnecessary details, the essential data in such a manner as to enable you to use your own Reason, and I have studiously endeavored to avoid any expressions which might possibly cloud the issue or prejudice the reader.

The revelations which I have made to you in this letter did not come all at once. They were revealed bit by bit in the course of several months and consequently my present conclusions were not reached hastily but on the contrary, are the result of a slow evolutionary process.

At first I thought the TK once really had been a "Master," and at some point in the immediate past had given way to the pressure of evil influences; but slowly and reluctantly I was forced to the conviction that he never was a "Master," such as he describes in "The Great Work."

At this point will naturally arise in your mind a few questions such as these: If he never was a "Master," how can you explain his writings, which surely are a lucid presentation of the loftiest principles and ideals the human Soul? How is it possible for any man to

write "The Great Psychological Crime," "The Great Work," "The Spirit of the Work," the 12th chapter of "The Gay Gnani of Gingalee," entitled "The Wages of Sin Is Death," and at the same time secretly live the very life which he so forcefully condemned, and *violate every Moral Principle* which he so eloquently preached?

These very same questions have been turned over in my own mind time and again, but I have as yet found no conclusive answer.

I can see but four causes leading to such a life, namely, paranoia, general moral depravity, subjectivity or any combination of these.

As to the "Technical Work," I have been driven to the conviction that it is a subjective, psychic process and consequently not dependent upon Morality.

My conviction is based upon the following experiences:

A. In 1909, under the direction of the then only Student who had been doing Technical Work, I devoted six days to that work, and during those days had the experiences described in chapter 23 of the "Great Work," with these exceptions: As far as I now recall I never saw red, orange, yellow or green, nor the intense white light following the violet. The only colors I ever saw were blue, indigo, violet and the "resolving color" (a smoky, reddish-brown).

Later I continued the Technical Work alone, *for several months,* devoting to it about one hour out of every twenty-four, and although I had a few glimpses of what appeared to be individuals, the effort was so great and the results so meager in comparison (du-

to difficulties within myself, I was told), that I felt I could not afford to take the time of "The Great Friends" (a large number of whom the TK said always assist the Student in the T. W.) without first improving myself. A few years later, in 1912, I earnestly tried again for a few months, but with even less satisfactory results than in 1909, in spite of the most determined efforts on my part.

Since that time I have seen absolutely nothing worth mentioning outside of the purely physical, nothwithstanding the most sincere unremitting efforts to "Live the Life," improve myself and serve my Fellowmen. At that time I ascribed my seeming lack of success in the T. W. to unpreparedness on my part. Whether the individuals I saw during the T. W. were real people *or mere pictures* projected upon my mind, or anything else, I am, of course, now unable to tell. While they appeared to be real and tangible, almost physical, *I never saw them move.* At that time I accepted the TK's statements; now, of course I am seriously in doubt as to the nature of my experiences.

B. A number of the Students, among them some who had not had any of the Courses of Instruction and just started on the First General Examination, saw the colors of the "Magnetic Field," and had other unusual experiences; and I know that the attitude of Soul, of some of them was *not* constructive, nor were they "Living the Life," as was proven after "The Great Expose," or "The Great Awakening."

You will ask, and with perfect justice: Why is it that these astounding revelations have been kept secret more than eight months from me, an accepted

Student, who is as vitally interested as yourself or any other Student, and who has sacrificed time, position, money and, perhaps, his happiness; all of which he might have employed to greater advantage elsewhere?

This is my answer: As one of the seven Trustees, and as the President of that Board, I urged from the very beginning that the Board send to every accepted Student a statement of facts sufficient to enable him to verify their truth and to draw his own intelligent conclusion.

At first the majority of the Board *refused to give any information whatsoever to anyone whomsoever* outside the mere verbal statement of the fact that the TK had withdrawn from the work because of *immorality.* Later a few minor concessions were made, and finally, under the pressure of my insistence, they reluctantly agreed, that a number of facts should be given, *but only from mouth to ear.* As a result, today, more than eight months after the first revelations came to our attention, only about 10 percent of the accepted Students have officially received the facts and seen some of the evidence.

Only when I had exhausted all of my resources and became convinced that my usefulness as a Trustee was at an end did I take the next logical step and resigned as President and as a member of the Board, sending to every member a duplicate letter, which reads as follows:

Oak Park, Ill., November 1st, 1916.

To the Board of Trustees of "The Great School" (so-called) and to each member thereof.

Gentlemen:—I hereby tender my resignation as member and president of this Board, to take effect at once.

My reasons for taking this step are as follows:

1. In the light of my present knowledge I can no longer maintain, defend and protect with earnestness, zeal and loyalty the constructive success and prosperity of the said "Great Work in America" for the reason that I found it to be based upon *fraud.*

2. The attitude and action, as well as the *inaction* of a majority of the trustees regarding the *rights* of the Instructors, Students, Applicants and "Friends of the Work" in matters of such vital importance as the revelations of the last seven months, has been from the beginning and is now in direct opposition to the Principle of Equity, Justice and Right, as that Principle appears to me. More than seven months ago the supposed "Master" TK *was exposed,* and today only about one-tenth of the number of Students have received an authoritative statement of some of the facts. About nine-tenths of the Students and *all* of the Applicants, "Friends of the Work," and readers of "the books," numbering many thousands, are officially *still in ignorance and are still sacrificing time, money, opportunity, health and happiness in the pursuit of an ideal which the* TRUSTEES KNOW TO BE A FRAUD.

3. *At the last meeting of the trustees, August 30, 1916, the majority of the trustees stated that they cannot and will not continue as trustees and it was decided to dissolve the trust, close up "the Work," and with the co-operation of Mr. E. Richardson, distribute the assets. To the present day, vember 1st, 1916, no further action has been taken.*

I have been unable to get the trustees together for action. My efforts to get action through correspondence have failed because *only one of the trustees responded.* All the rest of them have not even found it necessary to acknowledge receipt of the legal documents sent them for approval or criticism.

4. There appears to be a conspiracy on the part of a majority of the trustees to hamper and defeat the efforts of the President of the Board to obtain action in the interest of Justice and fair play, and to force his resignation. At least, I can place no other construction on the facts that:

a. Official and private communications by the President are completely ignored.

b. His efforts to get the trustees together of late have been fruitless.

c. When he succeeded in getting four of the remaining five trustees together (two having resigned), two of them claimed there was no "quorum" basing their claim upon a large written array of legal "precedents," and consequently nothing was accomplished. This matter of "no 'quorum,'" however, *did not prevent three of these four trustees a short time later to take legal steps of a rather drastic and far-reaching nature, which throws a peculiar light upon their sense of proportion, justice and consistency.* I have reference to the following incident:

d. In the early morning of Friday, October 6th, 1916 (before 7 o'clock, I was told), Mr. J. C. McC., one of the trustees, in my absence and without my knowledge, took possession of the correspondence, papers, documents, furniture, etc., of the department of Instruction and Correspondence at "234," of which I had been in charge for more than 18 months, and placed them in storage. This strange act on the part of a *minority* of the trustees, arbitrarily closed the department of Correspondence and Instruction without giving any explanations to the Instructors, Students, Applicants and

"Friends of the Work" and relieved me of all responsibility in connection therewith.

Had I followed my personal wishes, desires and inclinations in the matter, I would have resigned long ago; it was only my sense of duty and my obligation to the many Students and "Friends of the Work" which kept me from doing so at the continued sacrifice and neglect of my personal interests and affairs.

Now, however, matters have reached a point where I can no longer continue as a trustee and at the same time retain my own Self-Respect.

Henceforth I shall pursue my own path, guided by my own Reason and Conscience, and in line with my own sense of Equity, Justice and Right.

If I have unintentionally harmed or wounded any member of the Board, I sincerely ask his pardon.

If I have been too frank and too direct in words and acts to be agreeable to some of the members, I hope they are big enough and broad enough to ignore personal feelings in the presence of matters of almost infinitely greater importance.

For any courtesies extended to me by the members of the Board I shall always remain profoundly grateful.

The discourtesies are forgiven and, I hope, will soon be forgotten.

Sincerely,

H. H.

To prevent, as far as possible, any misunderstanding, and resulting injury to members of the Board, I desire to express my belief that every member of that Board did the best according to his capacity and his knowledge of the internal affairs of "the Work." We all are human and full of faults, and it would be unfair and foolish to expect perfection of perfect beings. I am seriously in doubt whether any other

seven students would have done better, considering the gigantic problems confronting them.

Immediately upon the receipt of my letter of resignation by the Vice President, a meeting of the Board was called by him for *the following morning,* Sunday, Nov. 5th, but so far as I have heard, not being present myself, nothing of consequence was accomplished.

On Nov. 17th another informal meeting of the Board of Trustees was held in Cincinnati at which I was present upon invitation, because there seemed to be a reasonable prospect for the carrying out of the resolutions adopted by the Board August 30th to the effect:

1. That the TK be called into conference as soon as possible.

2. That his written consent be obtained to closing up the Work so far as his and our official connection with it is concerned, having due regard to the wishes of the Students with reference to such continuance in the Work as they may wish to make.

3. That either (a) a committee be mutually appointed to adjust all claims upon the property now in our hands, or (b) such adjustment be sought through a friendly suit which should be kept as quiet as possible, or (c) such committee adjustment to be finally confirmed by a court."

At the meeting of Nov. 17th, at which were present, outside of myself, five members of the Board, a general plan of procedure was agreed upon and a committee composed of F—— T. L——. L—— H—— and J. C. McC—— was appointed *for the purpose of disposing,*

in a just and equitable manner, of the assets under the control of the Board.

The TK refused to come to Chicago or any other place and finally consented to give his power of attorney to one of the oldest Students proposed by Mr. L——, whose identity I cannot now reveal for the reason that he is one of the most prominent Masons in the United States and, as far as I know, has not yet accepted the power of attorney.

In the course of the past months I received a number of requests from Students for the return of their correspondence with "234." I complied with that request in a number of instances, after urging and obtaining the consent of the Board. But with several of such requests received on and after Oct. 6th, 1916, I have been unable to comply, because on that date the records and correspondence of the School at "234" were removed from there by J. C. McC—— with the knowledge and consent of L—— H—— and Dr. E. M. W——, but without *my* knowledge, and placed in storage with the Drechsler Storage Company, Oak Park, Ill., *subject to the sole access and direction of J. C. McC——.*

I understand that the committee of three just mentioned intend to communicate with every Student and "Applicant" for the purpose of ascertaining the amount of his contributions to "The Work" and his choice as to whether his records with "The School" be returned to him or destroyed by fire in the presence of competent witnesses, and it is not quite impossible that you may hear from them some time during the coming year.

Any letters in connection with the former departments of Instruction and Correspondence or any subjects not covered in this letter, also requests for the destruction or return of correspondence, should be addressed to J—— C. McC——, care Indo-American Book Co., 5707 South Boulevard, Chicago, Ill.

And now, my dear Friend and Fellow-Student, having acquainted you with the true state of affairs, I want you to assume that portion of responsibility which, I think, is rightfully and justly yours as much as mine. I shall embody the gist of that responsibility in a few questions which I ask you to consider very carefully. At the end of 15 days, or as soon thereafter as you may reach a conclusion which is entirely satisfactory to yourself, but not exceeding 30 days, I shall be glad to receive your answers to these questions, unless you decide differently.

These are the questions:

1. How much of the data, if any, given to you in this letter have the Applicants for Studentship in "The School" the right to know; and in what form or manner should such data be conveyed to them?

In considering this question I wish you would bear in mind the fact that all of the "Applicants" during the last eight months have been making, and are now making, more or less sacrifice of their time, money, position, opportunities and domestic relations, in their earnest desire and effort to qualify for Studentship. Many of them are giving a minimum of 3 hours every day to answering the 3,857 "Questions on Natural Science and the Harmonic Philosophy," the correctness and "scientific" value of a large percentage of

which now must be seriously questioned by you and me.

Is it right, or fair, or just, or kind of us to keep them in ignorance and let them continue, under misapprehensions to make sacrifices which we now know to be largely useless and fruitless?

It is my personal, unfaltering conviction, that as the former head of the men's and women's departments of Instruction and Correspondence at "234" it is my *duty* to give to the "Applicants" sufficient information, regarding the matters under consideration in this letter, to enable them to make an intelligent readjustment of their lives. Up to Oct. 6th, 1916 I was prevented, by the Board of Trustees, from doing my duty by you and the "Applicants," and when on that date *a minority* of that Board deprived me of the records and correspondence, they gave me at the same time, and thereby, a plausible excuse for shirking my responsibility to the Students and the "Applicants." Such an excuse might be perfectly plausible and satisfactory in the eyes of the law, *but it does not constitute an excuse before the tribunal of my own Conscience.* Hence this letter.

2. How much of the data given to you in this letter, if any, have the 4,000 readers of Life and Action the right to know; and in what manner or form should such data be conveyed to them?

3. How much of the data given to you in this letter, if any, have the readers of the "Harmonic Series" the right to know; and in what form or manner should such data be conveyed to them?

To form an intelligent estimate as to the number of

readers of the "Harmonic Series" the following data will be of value:

According to the records of the I. A. B. Co., more than 24,000 copies of the Great Work, more than 19,000 copies of Harmonics of Evolution, and more than 16,000 copies of the Great Psychological Crime, have been sold. A number of these books have been placed in Public Libraries, where many people have access to, and are reading, them.

It would not seem unreasonable to assume that more than 100,000 people have read one or more of the three volumes of the "Harmonic Series" and that many times that number are going to read those books in the years to come.

While it may be true that a large percentage of those readers will never be seriously affected by those books, and that the good which they may derive from the Truths in those books may outweigh the possible harm done by any errors or deliberate misstatements, nevertheless it is in all human probability but a question of time before another "Sole Representative" will appear upon the scene, assume full authority, gather in the Faithful, instruct them in the meaning of a *"legitimate income"* and relieve them of all "Personal Responsibility" *in connection with their material "Surplus."*

What is our responsibility along that line, and how can we prevent such a calamity and protect the present and future generations from imposition under the guise of an appeal to the highest and noblest aspirations of the human Soul?

4. What in your judgment ought to be done with Life and Action?

Should it be discontinued or should it be continued? If so, how and in what form?

5. What in your judgment ought be done with:

a. The books now on hand at the I. A. B. Co.?

b. The plates of the books written by Florence Huntley and the TK?

c. The plates of any other books published by the I. A. B. Co.?

d. The copyrights of the books written by Florence Huntley and the TK, of Life and Action, of the Courses of Instruction, etc.?

e. The copyrights of any other books published by the I. A. B. Co.?

6. Is it right to continue the sale and publication of the "Harmonic Series" without explanations, or ought an explanation to be embodied in each and every volume? If so, what explanation or announcement would you suggest?

7. Have you made any contributions to the TK for the benefit of "The Work"? (This excludes any contributions made for his personal use and benefit. It excludes also contributions made to the L. V. H. and Edgemoor Sanitarium.)

If so, mention amounts and dates, if you care to entrust me with such information, which may possibly serve to facilitate the not too easy task of the Committee of Three. I hardly need assure you that only constructive use, as far as it lies in my power, will be made of any such information given to me personally.

Lest my motives for bringing this letter to your at-

tention be misunderstood, I desire, with all the earnestness and emphasis at my command, to state that as far as I am able to determine, my Soul is free from resentment, animosity or ill will towards anyone, and that my sole motive of this elaborate letter is to give, as concisely and accurately as possible, a statement of facts to which you, as an "Accepted Student," *are justly entitled,* and *without which you are unable to guide your future action and your future life henceforth by your own Reason and your own Conscience.*

In the almost certain event that any of my statements in this letter should be questioned or contradicted, I wish you would, before passing definite judgment, re-read this letter and in doing so bear in mind the fact that I have made every statement to correspond with my knowledge and understanding of the respective data, events, etc., as nearly as the limitations of words and my command of the English language would permit.

When answering my questions, if you deem them at all worthy of an answer, I wish you would do so in the fewest words possible, and if you can avoid it, and wish to do me a real favor, do not ask me any questions. The reason for this request, which upon the surface may appear unfair to you, will become clear and also satisfactory, I hope, when you begin to realize the amount of time and effort involved in the writing and reproduction of this letter in sufficient numbers to reach all who are entitled to it. It would be a very simple matter to have fifteen hundred or more copies of a letter printed in any printing establishment, but the contents of this letter are of such a nature as to pre-

clude such outside help, and with that explanation you are now able to appreciate some of the difficulties which had to be overcome in order to get this letter before you and all the other Students. In view of this enormous expenditure of time and energy, I cannot afford a similar effort, except in matters of extreme importance.

Please remember that you are but one of many hundreds, and in so remembering you will forgive me, I am sure, if I ask you to kindly accept this letter as a reply to any of your letters that may have remained unanswered during the past few months. Even if I had nothing else to do, it would be impossible for me adequately to reply to all the letters I have received.

It is not my desire to enter into any controversy, and if I should not reply to any challenge, you may take it for granted that I consider the contents of this letter an adequate reply.

In the very nature of things, one who has occupied a position of Responsibility and commensurate Influence, such as I happened to occupy in this movement, is bound to become the storm center toward which the bulk of the attacks, abuse, and criticism are naturally directed. And in fact, such attacks already have been made, in the subtle and insinuating manner which recently has become so sadly apparent to us.

But, as in the center of a storm, so here too, is calm, serenity and peace, born of the clear Conscience of duties fully performed, and no outside tempest can permanently affect them.

To me, this Work *was real,* and I gave my best to its support and extension, and to the many Students

and Friends. As a result, my labors were not in vain and bore legitimate fruit in the form of intellectual and spiritual growth.

Now, that the spiritual foundation has been swept away from under "The Work," the superstructure *cannot stand and endure, no matter how many attempts be made to "prop it up."*

Can anyone who knows the facts, really and truly believe, down in the innermost recesses of his Soul, that back of such a man, as forms the main consideration of this letter, can be a spiritual organization as exalted and sublime as we thought he represented? Would you or I, or any intelligent and sane man or woman choose or tolerate such a representative of their own affairs?

Such and similar questions every Student will sooner or later have to answer to his own satisfaction. I have so answered them for myself, and it is because of these answers that I am unable to continue in any capacity in connection with this movement, and it becomes imperative for me to sever any and all connections with it as soon as I can do so without shirking responsibilities already assumed.

This severing of all connections with this particular "Work," I sincerely and earnestly hope, however, will not result in the severing, or even loosening of any of the many valuable ties of Friendship formed therein.

If I have at times, especially during the last eight months, and possibly in this letter, given the appear-

ance of a lack of consideration for the feelings of others, I sincerely hope that those thus affected will pardon such seeming disregard, on the ground that the establishment of Truth and Justice in the interest of thousands of Students and Friends, is proportionately more important, to me, than the feelings of a few, myself not excluded.

With this explanation I hope to maintain and strengthen the ties of Friendship still existing, and to repair those which may have been damaged.

It may not be out of place to give here a few words of cheer and encouragement to those who may possibly be so seriously affected by this disheartening revelation, as to become utterly discouraged or lose the basis of their Faith.

Whether there is such an institution as a truly Great School of ancient and modern wisdom and learning, and whether there are real "Masters," I do not know, however great my desire for such *Knowledge* may be. But I *do* know that the Moral Principles elucidated by the TK, *are not his invention;* on the contrary, *they may be found in all the sacred writings of the human race,* as far as we know. Those Moral Principles, therefore, appear to be universal and eternal and could not be affected by their disregard, abuse, or violation on the part of one man or any number of individuals. Those Principles are as true today as they ever were. They are very simple and few in number, and among them are: *Unselfishness, Self-Control, Personal Responsibility, Equity, Justice and Right, Morality and Service.*

Even though they are but few in number, they may be still further condensed and more simply expressed in the words of the simple and all-sufficient Golden Rule: "Do unto your fellow men as you would have them do unto you."

If we live, think and act by that simple rule, we need have no fear nor apprehension as to results. Everything else will fall in line, and our Life will be rich and serene in the consciousness of duties fully performed and in "The Peace that passeth all understanding."

Life, to me, is like a term in School; and all the "difficulties," "obstacles," "misfortunes," "trials," etc., are but valuable and necessary lessons which Mother Nature is trying to teach to her children.

If we, Nature's children, once clearly recognize this seemingly undeniable Truth, then the sad experience through which we are now passing, instead of injuring or discouraging us, will only prove to be but another valuable lesson which we sorely needed and from which, if met in the right spirit, we will emerge "Richie"-er in Knowledge, Experience, Wisdom and Power. (Excuse the gentle sarcasm; the temptation was too great to resist.)

You, like myself, undoubtedly recognize the one great lesson which this experience contains for us all, but it can do no harm to mention it here and emphasize its value: Never again let us TAKE ANYTHING FOR GRANTED, and never again let us accept a *self appointed mediator,* in whatever guise and under whatever name, between our Conscience and our Creator.

Henceforth let us stand solidly upon our own feet instead of "feet of clay," and let us carefully examine

his credentials, and exhaustively search his records, before we ever again accept, at his own valuation, a self-styled "Master," or a "Sole Representative" of any ancient or modern School of Wisdom and Learning, however high sounding its name or exalted its aim.

"Beware of false prophets, which come to you in sheeps' clothing, but inwardly they are ravening wolves."

"Ye shall know them by their fruits."

But let us remember, wherever there is an imitation, a sham, or a counterfeit, there necessarily *must* be a genuine, real and true opposite, and, Nature being just, we are bound to find it, provided we do our part by living that Life which we *know* will lead us ever onward and upward to "The Land of Light and Liberty" of our dreams.

SO MOTE IT BE!

With malice to none and good will toward all, I remain,

Cordially and fraternally,

H. H.

CHAPTER XXXI

Harmonics of Evolution

The impressive feature of this volume is a challenging kind of positiveness. One can easily understand that the author *feels* perfectly sure of herself at every step of the way. She writes as if she *knew from actual personal experience.* She is positive with that kind of positiveness which one justly feels when the whole story has been told, when *all* the facts are *known*, when *Time* has proven the truthfulness and security of the assumed position.

The volume really discusses two subjects:

1. Spiritual Development and its results.
2. The Law of Affinity, its possibilities and effects upon human life.

Introducing the subject of what constitutes spiritual development and what it will enable the student to prove, Mrs. Huntley declares:

"There is no death.

"Life after physical death is a fact scientifically demonstrable.

"Life here and hereafter has a common development and a common purpose."

And then explaining the source of her "authority" for making these statements, she very promptly, autocratically and most unscientifically shuts off all further and legitimate inquiry with the following:

"Having made this statement, any further discussion as to the relation of the writer to her authority is obviously out of place."

Then for seventy-odd pages she proceeds to write in a way which leaves in the mind of the reader the *impression* that she was testifying from a personal knowledge based upon actual demonstrations, of what she herself *knew* of the spirit world: and that this knowledge was the result of a definite, technical spiritual development.

This impression is misleading and exceedingly unfortunate, because *Florence Huntley made no such demonstrations.*

1. TK possessed no "technical" work that would make such demonstrations possible.

2. TK's only two "technical" students were men.

3. The foregoing being true, it follows that what she had to *say* on spiritual development was purely *hearsay.*

4. Had she been able to see or otherwise sense the true situation, there is not the least doubt but she would have made every possible effort to extricate herself from TK's domination.

5. Florence Huntley's own personal testimony to the writer, and to all Chicago students, *upon many occasions,* was *always* to the effect that she had NEVER, at *any time,* had any psychic or spiritual experiences described by TK as the results of a conscious, voluntary and independent exercise of the spiritual senses.

It will be seen then that what she has to say on the bject of spiritual development is *purely hearsay,* and refore utterly devoid of scientific value.

We now come to a consideration of the "Harmonics of Evolution" as a sex book, and its possible destructive influences upon certain types of men and women who find themselves susceptible to "scientific" excuses.

Thruout the volume the author sings a song of love triumphant, of the victory of love over all earthly barriers. She writes from a *personal experience,* as one who has personally *demonstrated* the Law of Affinity and found its operation true, sure, *scientific* and capable of being reduced to a basis of mathematical and musical exactness.

Thus the book became a *"scientific"* book, the *first* of the three "scientific" Texts Books of the TK's imaginary "Great School."

But *Time* has proven that, with all the "exact" knowledge of the ins and outs of the Law of Affinity and the "scientific demonstration" which TK led her to believe she had made, she was grossly deceived.

TK had simply twisted and tortured, misrepresented and misapplied the holy Law of Love in a way to make of it an attractive bait for his "Great School" and a disintegrating factor in innumerable homes wherever his "teachings" have gone.

* * * * *

Nearly all occult movements dominated by a self-appointed "master" are saturated more or less with the subject of sex. Hardly a year passes that the newspapers do not unearth some elderly "master" with a lot of women, usually young ladies, attached to his occult household. And without exception these reprobates hide behind, and try to justify themselves by

some private interpretation and violation of the Law of Affinity.

As a consequence, affinity books, pamphlets, "lessons," etc., both for public and private circulation, are to be found in nearly all these occult traps. And such is the nature, scope and effect of almost all discussions of the subject of affinity by these soul trappers, that it sows needless misunderstanding, discontent, discord, divorce, moral disease and incalculable harm wherever it goes.

In almost every instance, the subject is so presented that some word, some paragraph or chapter gives the reader a mental hold so that, if need be, and he chooses to do so, he may torture the interpretation into a personal excuse for his or her weaknesses and mistakes, use it to stimulate discontent and self-pity, and finally make it a justification for open or secret misconduct. For a certain type who do not always weigh carefully the responsibilities of life and value correctly the "Karmic" possibilities and opportunities of their environment, the subject of Affinity nearly always leads into winding paths of spiritual confusion, moral weakness, unhappiness, humiliation and remorse.

* * * * *

In this connection and considering the number of books published and the years of its circulation, it is my honest conviction that no sex book ever published has caused the sorrow and irreparable injury to human lives, accomplished by *"Harmonics of Evolution."* This statement is based upon:

1. A personal knowledge of the correspondence of a "Great School."

2. A personal knowledge of the correspondence of the Indo-American Book Co.

3. Personal interviews with both students and readers who related their affinity affairs.

4. The newspaper records of divorces and affinity scandals in which *the "philosophy" of the "Great School"* in general, and of the *"Harmonics of Evolution"* in particular, was openly charged with being the *primary and direct* CAUSE.

As to the *"scientific"* value of the Affinity Philosophy of the "Great School," we have TK's own personal testimony in the following statement made to the Committee of Four Trustees at Pasadena, California, on May 5, 1916.

QUESTION: "Did you ever state to anyone that the R A was your Soul Mate?"

ANSWER BY TK: "I did not. It is a subject that has come up, I think as many as one hundred times, from various sources, and I have been asked various questions concerning affinities. I have said in every instance that this is a matter that *no one can prove definitely*, and especially prove to anybody else, and for that very reason I have discouraged all discussions of this subject, as far as I could.

I have never made the statement to any living mortal that Florence Huntley and I were Soul Mates.

I knew, however, or felt sure, that it was inferred by some of the Friends, by reason of the fact that she was the author of 'Harmonics of Evolution' with myself as her instructor."

In contrast with this beautiful tribute to the "scientific value" of his affinity philosophy, there is in existence a great stack of letters written by TK to Florence Huntley between 1888 and 1894, and the entire burden of this evidence is a crafty effort on the part of TK to convince Mrs. Huntley that she *was his "soulmate," his "affinity."*

CHAPTER XXXII

"The Great Psychological Crime"

"The Great Psychological Crime stands for a definite knowledge and a definite personal experiment, experience and demonstration, or it stands for nothing, and is of less value than its material make-up."—Florence Huntley, Editor the G. P. C., p. 402.

In producing the "Great Psychological Crime," TK simply takes a single idea and by repeating the same thot over and over again, times without number, works it up into a sort of engulfing tidal wave in the form of an imaginary wholesale hypnotic and mediumistic destruction of the whole human family. All of which is quite in line with his other theatrical tales, so far as reliable and scientific data are concerned.

The following criticism of the "Great Psychological Crime" is taken from the editorial department of that wonderfully helpful, breezy, spiritually ozonated magazine, *"The Nautilus."* This comment brings up a subject which, in connection with the GPC, is vital and to the point.

"I have read 'The Great Psychological Crime,' and I don't agree with it in all its conclusions.

"The I in every human being is the citadel which cannot be stormed by all the suggestions of hypnotists and mediums, or by the devil and all his imps. (The devil himself is merely a personification of all the tearing-down forces in creation.)

"Getting hypnotized is certainly no worse than getting drunk and befuddled on booze or cocaine, or any other drug,

and it isn't half as bad as the psychological crime of getting drunk on the old-fashioned hell-fire and damnation kind of religion.

"THE GREATEST PSYCHOLOGICAL CRIME IN THIS WORLD IS TO DOPE ONESELF OR ANOTHER WITH FEAR.

"What I don't like about 'The Great Psychological Crime' is that it fills you up with fear: fear of spirit control, fear of spiritualists, fear of mediums, fear of suggestions, fear of auto-suggestion,—in fact the book fills you up with *psychological* FEAR."

There is nothing more destructive to human intelligence and its possibilities than the FEAR created by *false impressions, hypnotic suggestions* and *misleading conclusions.* And it is just this *kind* of fear that is planted and stimulated and whipped into a sort of insanity by TK's "Great Psychological Crime." It is purely imaginary, growing out of TK's *suggestions.*

Hundreds of people with indigestion, cold feet, neglected dispositions and over-responsive imaginations have, upon reading the GPC, straightway begun to imagine that either they themselves or others were being pursued by obsessing spirits. Some such people have lived in this nightmare of fear for months at a time, when all in the world that was the matter with them was the fact that they had stuffed themselves with TK's fear-producing, spirit-paralyzing suggestions.

I have had "ethical students" confide in me that they frequently had to *fight off obsessing spirits.*" It was summer time, and when I questioned them closely, I found that their secret apprehension and imaginary "battles" with "spirits" had no other foundation than

a tendency to fall asleep while riding on street cars, or while reading, or listening to some lecture! What pitiful mental bondage to an absolutely groundless apprehension. And these were students of TK's so-called "science."

* * * * *

TK's "Great Psychological Crime" is built entirely upon the *theory* that over 50% of all insanity is due directly to obsession or spirit control, and the strongest statement to be found in the book—the one calculated to command and absolutely *force* acceptance of his theory is found on page 383. But as an introduction to that statement we will first quote the opening paragraph of *"Mediumship and Insanity,"* Chapter XV, p. 278, as follows:

"In one of the largest western institutions for the insane in the United States, six hundred diagnoses have been made showing with absolute certainty that in *fifty-eight per cent* of the cases thus examined the sole immediate cause of insanity was mediumistic subjection. That is to say, these diagnoses showed fifty-eight per cent of those examined were at the time under domination and control of outside, spiritual intelligences."

Again on page 383, in his statement *"To the Physician,"* TK says:

"Altho it is conceded that the view here presented may not be, to you, professionally orthodox, nevertheless it is earnestly hoped that the facts recorded will be deemed sufficient to warrant at least a non-professional inquiry on your part along the lines indicated.

"If such should be the case, then for your especial benefit in this connection it is here stated, for what it may be worth to you, that under and in accordance with the exact methods

of Natural Science six hundred examinations have been made of an equal number of so-called insane inmates of one of the leading insane asylums of the country. Of the number thus examined 349 were found to be in a subjective, psychic condition, under the hypnotic domination and control of outside spiritual intelligences. These were treated according to the diagnoses in conformity with the methods of Natural Science, the results show 349 *cures*. In other words, out of the entire number treated not a single failure resulted.

This *record* speaks for itself. Indeed, it speaks more eloquently than all the theories, speculations, suppositions and assumptions combined, which constitute so large a part of the medical literature pertaining to the great general subject of insanity. This statement is made without prejudice, for the difficulties which surround and have accompanied the development of this particular branch of medical science are fully understood and appreciated. As far as your specialists have gone their work has been most creditable in every particular.

"In view of the record, however, it would appear to the writer that whatever views you may entertain concerning the causes of insanity in the 349 cases above referred to, the record in itself is worthy of your thoughtful consideration. The simple fact that all these cases were treated upon the theory of hypnotic control by outside spiritual intelligences, and the treatment prescribed was successful in every instance, should be sufficient to establish in your professional mind the reasonable presumption that the diagnoses were correct. Otherwise the *logic of facts* is without meaning or value."

Many people upon reading this "record" have said, "Here is something that seems *final,* something apart from the author's mere assertions. Here is what appears to be an *actual, tangible, reliable record* of work done, of demonstrations *made,*—and under conditions that would make pretense and fraud impossible."

And TK himself, in the most positive possible language at his command says, "This *record* speaks for itself." But why did he not publish the *actual records* of the State Institution in which these cures were supposed to have been demonstrated? Why of these 349 cured patients did not TK produce a hundred, fifty, twenty-five, ten,—or even *one* to testify to the truth of his claims? Or failing in this, why did he not go into any one of a hundred or more hospitals for the insane and produce even *one* such cure?

The fact that not a single cure was performed at the Edgemoor Sanitarium is the answer.

* * * * *

In May, 1916, four members of the Board of Trustees visited the Stockton (California) State Hospital for the express and specific purpose of making a careful and complete investigation into these very claims made by TK in the GPC. The records of the Stockton institution are exceptionally well kept and complete in every detail. Every assistance was rendered the visiting committee in their efforts to make the investigation thorough and final. And when the work had been concluded, not a single sentence or even a word, written or oral, or trace of anything of any kind had been found to indicate that John E. Richardson had ever had anything to do with the institution in any capacity whatever.

* * * * *

And in the face of his knowledge of the falsity of his so-called "record," TK in *Life and Action,* Bv. 6, '6, for August, 1915, says:

"The article to which you refer in The Great Psychological Crime was written from the viewpoint of *many years* of active and definite experience in the fields of medicine and the study of Therapeutics. There is not a statement contained in it that is not fully justified by the known facts of Natural Science."

TK here probably refers to his two years experience as an Oxydonor "Doctor." See Chapter 16, pp. 219-238.

As to the "scientific" value of "The Great Psychological Crime,"—what is there in the book to entitle it to the distinction of being a *scientific* work? Absolutely nothing except the *assumed authority* of its author. The book carries no actual records, no reliable statistics, no evidences, no proofs, no anything but the author's personal stories of imaginary experiences, experiments, demonstrations, etc., all of which so far as it has been possible to investigate them at all, each and every personal claim has been proven to be untrue and entirely without foundation in fact.

As for insanity thru obsession, or spirit control, it has been recognized as both a possibility and a reality for many thousands of years, and the subject has been treated by many different writers, from ancient biblical periods up to the present time. But to arbitrarily fix upon obsession as the cause of 58% of all insanity, and this too upon purely fictitious demonstrations, records, etc., is entirely misleading and deplorably harmful to those who may be led to believe in this kind of "science." It is probable that less than 1% would be a liberal and conservative estimate of all insanity caused by psychic obsession.

CHAPTER XXXIII

"The Great Work"

"No greater fallacy could be suggested than to credit the author of this volume personally with the honor of having wrought out, from the recesses of his own brain and consciousness, the definite results here referred to. He would be most willing and happy to acknowledge such honor if he were justly entitled to it. Such, however, is not the case."—*TK in The Great Work, p. 259.*

From the fact that the essays on Ethics comprising *"The Great Work"* appear to be so carefully and rationally worked out, coupled with the admission of their Author as quoted above, many people have found it easy to readily believe that the work was *not* the result of any one mind, but that probably it may have somehow been received—as a whole—complete as it appears—by TK from some ancient "Great School," as the wisdom of the ages.

It is true:

1. That these principles of morality represent the fundamental and universally accepted standards of Right Living.

2. That the IDEAS and IDEALS presented in these essays are to be found in the moral literature of the world's great teachers, and may therefore be said to represent the "wisdom of the ages."

3. That the application of such principles to the "Living of a Life" inevitably results in compensatory spiritual and intellectual progress.

4. That they are *not* the product of any one mind.

As far back as 1899, following the publication of "Harmonics of Evolution," there had begun, thru the efforts of Florence Huntley, the integration of a small group of Students. This led to the establishment of regular weekly meetings which were continued for many years.

The men and women—a dozen or less—comprising this little Group were without a single exception profound and earnest thinkers and students.

From my personal knowledge of and acquaintance with them dating back over a period of eleven years, I gladly testify that they constituted a body of scholars which for clear intelligence, clean characters, pure motives and earnest search of Truth for Truth's sake, I sincerely believe could not be excelled by an equal number anywhere in the world.

Now these men and women were engaged for all these years upon the *same identical topics and work* which comprise TK's essays on Morality, as found in "The Great Work." For instance, week after week would be given to the analysis, study and discussion of *Consciousness;* other successive weeks were devoted to the same critical analysis, study and discussion of *Will.* In the same careful, continuous, methodical manner this little Group studied the Functions and Primary Purpose of the Soul; the elements and principles of Personal Responsibility; the helps and hinderances to intellectual and spiritual development, etc., covering in a most thoro manner all that is discussed and even *more* than appears in TK's "Great Work."

It was both a *Group* and an *Individual* work, and the results obtained and conclusions reached on the various subjects studied, represented the combined work of all the members of the Group.

From this, you will understand that TK, for a period of over six years had the benefit of all these meetings and of the study, the analysis, discussions and conclusions of this zealous body of intelligent Students.

When therefore in 1906, the "master" came to write his "Great Work," covering the findings of what he called his "Great School," on the subjects of "What Constitutes Scientific Demonstration," "Consciousness," "Will and Desire," "Personal Responsibility," etc., could there be any reason (other than inability to write) why he should not be able to handle these subjects in a clear, concise and systematic manner?

a matter of fact he had at his command the carekept, accumulated data, the results of six years

of hard and earnest work on the part of all these Students, and there is probably not a single proposition or paragraph in what may be called the Ethical portion of "The Great Work," that was not thoroughly covered and settled *by these students* years before TK began his writing of the book.

This being true, so far as the *origin* of the philosophy is concerned, John E. Richardson (TK) is no more entitled to the credit for this work than any other individual member of that Group.

As for "The Great Work" being a "scientific" work, it is no more entitled to such distinction than Emerson's Essays or a dozen other books on ethics. Its ethics will do no more for a man than the practice of the simple Golden Rule.

Its "scientific" value rests solely upon TK's *assumed authority,* and upon the same kind of "verifications," "records," "evidences," "proofs," "scientific demonstrations" and fiction, pure and simple, upon which are based "The Great Psychological Crime" and "Harmonics of Evolution."

CHAPTER XXXIV

The "Master" Consults a Medium

Of all modern liberal philosophic movements, Spiritualism, more than all others combined, accorded TK a respectful, courteous, and intelligent hearing, and this too up to the point of simply closing their eyes and blindly swallowing all his extravagant *personal* claims. But they did not close their eyes and they did not swallow his stories.

Spiritualists thru nearly a century of doing their own thinking, have learned the value not only of holding themselves in readiness to hear every professor and consider every new philosophy, but at the same time they have learned the necessity of demanding the *credentials* of said professor and the evidences of the truth of said professor's philosophy.

Those of us who were readers of *"The Progressive Thinker"* in 1893-94 will recall that practically whole pages of that excellent publication were freely thrown open to both TK and his followers, and to all who chose to enter into the discussion of TK's propositions. For months this open forum was maintained, and tens of thousands of readers were given every possible opportunity and encouragement to investigate TK and his so-called "school."

Such an opportunity for free advertising and propaganda work, TK could not have realized from any other body of intelligent, liberal, progressive students

of spiritual philosophy in the world, but even so, his "Great School" made little or no favorable impression upon these generous people, for the simple reason that he wrote from ambush and had no evidences or proofs to support his "scientific" tales. For instance in his "Great Psychological Crime," pp. 230-31, TK publishes the following "statistical facts":

"But what of the statistical facts? Do they verify or disprove the principle here declared? Let us see.

From the class of mediums whose development has been sufficient to establish definite and unqualified results, science has gathered and is able to formulate and present the following verified results of the mediumistic process upon the medium, viz.:

1. Seventy-three per cent. of the professional mediums referred to sooner or later develop abnormally increased and uncontrollable sexual passions, while as high as ninety-two per cent. show marked increase of the sexual appetite or desire.

2. A fraction over sixty per cent. develop hysterical or ungovernable temper, while as high as eighty-five per cent. show marked increase of nervous irritability.

3. Fifty-eight per cent. develop dishonesty and fraud, while ninety-five per cent. show lack of moral discrimination and courage.

4. A fraction over seventy per cent. develop some inordinate vanity, while ninety-two per cent. become more or less egotistical.

5. As high as ninety-eight per cent. develop some discoverable form of selfishness, sensuous desire, emotional weakness or degrading physical appetite.

6. In no instance does the process develop marked individual improvement from a moral standpoint.

Not a word of reference is made as to *where* or *how* he made up this classification. Not even a suggestion or promise of evidence or proof is offered. TK simply and arbitrarily fixes the "percent" at 40, 50, 60 or

98; sets it down as *fact,* dogmatically assumes that it is unanswerable, and lets you take his word for it, whether you want to or not.

And this "scientific" method of convincing people of his authority as a "master," is entirely consistent with and characteristic of the dogmatism found in all his personal pretensions. As it appears to the writer, TK's entire movement depended upon just two factors, in about the following proportions:

Deceptive Suggestions, 98 per cent.

Impressional Mediumship, 2 per cent.

From this it will be seen that for his "success" he depended scarcely at all upon anything but his ability to *impress* his readers with a purely *assumed,* external cloak or veneer of sincerity and honesty. He possessed no spiritual powers, he taught nothing new, he cured no insanity, he did not heal the sick. And in order to anticipate any means of testing him out he kept himself under cover and argued thus:

I am a master, a *real* master.

I possess ALL the evidences, credentials and proofs to back up my claims.

I will, however, offer only *one* evidence.

This is an "*internal* evidence."

Morality is right.

Do you *agree* with me that morality is right?

I *preach* morality.

If you *agree* with me that morality is right, then *you have* the "internal evidence."

In this "sign" you have the *evidence* of *my* mastership.

This is the *only* sign I have to offer.

TK always guarded himself and his "school" against Spiritualists, sensitives and mediums, because he knew they would quickly detect and expose his fraud. On the other hand I know personally several people who were, thru mediums, warned by their friends on the spiritual planes of life to beware of TK's "school."

* * * * *

In his books TK explains very definitely *his* ideas of the difference between "masters" and "mediums." He claims to have become a "master" in 1883-84. To have been in constant, conscious, independent communication with the Spirit World, and able to withdraw from his physical body at will, *ever since that time.*

He explains that in 1883-84 he learned *positively* that mediumship is destructive. He *then and there gave up all mediumistic investigations* FOREVER.

1. He was a "master." He did not need a medium.
2. For him to consult mediums would be an open acknowledgment that he was *not* a "master."
3. It would also be to him the commission of what he calls a "Great Psychological Crime."

Nevertheless, TK *did* consult mediums, and we herewith present the evidences.

The first is an exact photographic reproduction in TK's own handwriting, over his own signature, of a statement which appears on an envelope containing a detailed account of a sitting the "master" had with one of the justly celebrated Bangs Sisters. Kindly note that this document bears the date of September 25, 1898.

Record of an experience
had Sept 25/898 in Chicago Ill.
wherein one of the "Bangs Sisters"
was the "medium" and Verna and
I were the sitters.

J. C. Richardson

I

..On Sunday afternoon, Sept. 25. while Mrs R. was away - I asked Verna how she would like to go with me to some "medium" and see if we could get any thing satisfactory from any of our friends on the Spirit side of life.

I took up the Sunday Times-Herald and ran down the column of advertisements of "mediums". I came to the advertisement of the "Bangs Sisters" whose residence was (and is still) at "654 West Adams St.

I did not know them and had no idea as to their merit. But observing that they were the nearest to us in point of distance of any whose "ad" appeared in the paper. I suggested that we try them.

We reached their residence about 3-30 pm. and were admitted to the parlor by a young man who said the ladies were busy just then but would soon be at leisure.

We waited a few moments and an old gray haired lady who said she was the mother of the "Bangs Sisters" came in.

THE ABOVE IS THE SECOND PAGE OF A FIFTEEN-PAGE DESCRIPTION IN TK'S OWN HAND WRITING, OF A SEANCE HE HAD WITH ONE OF THE BANGS SISTERS, ON SEPT. 25, 1898. COULD THERE BE ANY MORE POSITIVE EVIDENCE THAN THIS, THAT TK CONSULTED SPIRIT MEDIUMS?

NOTE THAT THE "MASTER" WANTED TO SEE IF HE COULD "GET" ANYTHING SATISFACTORY FROM ANY OF HIS FRIENDS ON THE SPIRIT SIDE OF LIFE.

The second evidence submitted is also an exact photographic reproduction, being the second page of a fifteen-page description of the seance. This also is in TK's own handwriting over his own signature, and reads as follows:

"On Sunday afternoon, Sept. 25, while Mrs. R. was away, I asked Verna how she would like to go with me to some "medium" and see if we could get anything satisfactory from any of our friends on the spirit side of life.

"I took up the Sunday Times-Herald, and ran down the column of advertisements of 'mediums.' I came to the advertisement of the 'Bangs Sisters,' whose residence was (and still is) at 654 West Adams St.

"I did not know them, and had no idea as to their merit. But observing that they were the nearest to us in point of distance of any whose 'ads' appeared in the paper, I suggested that we try them.

"We reached their residence about 3:30 p. m., and were admitted to the parlor by a young man who said the ladies were busy just then but would soon be at leisure.

"We waited a few moments and an old gray-haired lady who said she was the mother of the 'Bangs Sisters' came in."

* * * * *

It will be recalled that Florence Huntley became TK's first student in 1887. He had then been a "master" for three years. He was supposed to *know* that mediumship is always dangerous and inevitably destructive. We take it that being a "master" he must have taken great pains to explain the nature of mediumship and to warn his "first student" against consulting mediums or having anything to do with the mediumistic process.

But Florence Huntley's diaries contain many evidences which prove conclusively that her "master" either *did not* know what he claims to have known at that time or he failed to warn her against the process. The following, dated July 22, 1894—seven years after her supposed studentship began—is a reprint from her diary:

"July 22, 7:30 p. m.

"At 4, I went by agreement to Mrs. M——. We sat with Ouiji, and the results are interesting enuf to make note of. I shall try to put them down in dialogue form.

Q. "Who is it?" A. "R——."

Q. "And this is S—!" A. "Yes."

Q. "S—— will you tell me how or by what force you are able to control this board?" A. "By spiritual influence in various ways."

Q. "Who are you with most in that country?" A. "R——."

Q. "Would you like to return to earthly conditions?" A. "No."

Q. "Can you tell us how you pass your time?" A. "With R—— in one long dream of bliss."

Q. "Have you any special pursuit?" A. "Yes, music and song."

Q. "Can you sing now?" A. "Yes."

Q. "With R——?" A. "Yes."

Q. "Do you know M——?" A. "Yes."

Q. "What?" A. "I do not approve of the money affairs."

Q. "Why?" A. "He wronged you girls."

Q. "How?" A. "Unequal."

"Then, as if hurt or mean, he left or was forced away by something that staggered and crawled. It was horrible. The very motion was repulsive. We questioned—no answer. Again it wriggled. 'You make fun of me. Good Bye.' But it remained to tell us it was a murderer and begged us to pray for his soul's release. It disdained acquaintance, but repeated its cry for 'help.' It was horrible. We took our hands from the board until it was silenced."

CHAPTER XXXV

The Philosophy as a Whole

"If the Harmonic Series is not based upon a definite school of Knowledge, the books fall below the level of speculative philosophy. They are canards, falsehoods, elaborated nonsense; they are not entitled to so much respect as T. J. Hudson's theories and hypotheses."

—Florence Huntley in L. & A., Bv. 4, p. 221.

The Harmonic Series

Harmonics of Evolution pretends to be a reliable guide to finding a soul-mate.

The Great Psychological Crime is a warning against hypnotism and mediumship.

The Great Work contains a few good essays on Morality, Self Control, Will, Self Pity, Vanity, etc.

However desirable it might be to have a knowledge of the contents of these books, even if it were all true *(which it is not)*, why should these few subjects be taken to constitute a complete "philosophy" by which to order one's life, to the exclusion of hundreds of other books covering literally hundreds of other essential phases of our existence?

As to any particular utility of the Harmonic Series, not one of them offers what can be called *definite instruction* on any of the subjects discussed. For instance, TK talks about the "extension of consciousness," but nowhere does he tell *how* that extension is to be accomplished. He talks about Will, Self-Control, the necessity of being able to control one's magnetism, of solving economic questions, and so on with dozens of problems, but never a word as to any practical methods for personal development and intelligent self-help.

Many students, however, testify that their acquainance with the three books has been a source of encouragement and help to them in their daily lives. And this is easily believable, because the same thing has been said and is, every day, being said of hundreds and thousands of other books. But while acknowledging such help as may have been received from the Harmonic Series, it remains true that many people *have been deceived* into thinking, accepting and even passing on to others *as Truth,* a great deal of what is now *known* to be absolutely *untrue, deceptive* and *misleading.*

For this, no one should criticise himself or feel discouraged. We are all human, and when, for a sufficient length of time we read or hear others saying and repeating over and over again, "the Great School," "the Great Friends," "Great Masters," "he is a *real* master," "he cures the insane," "he talks face to face daily with masters and spirits," "he leaves his body at will," he lives in poverty," "he is the greatest," etc., etc.,—we are not unlikely to find ourselves taking up

and repeating the same strain of suggestions, even tho unconsciously to ourselves. That it is a kind of mental darkness and hypnotic state does not for the time occur to us.

Normally we like to think well of everything and everybody. If our own motives are clean and pure, we gladly grant the same state to others. But no matter how clear our own motives may be, this alone will not always save us from mental blindness. And to go on from day to day *under false impressions* is mental blindness and spiritual darkness as sure as there is such a state or condition.

Some have suggested that the Harmonic Series must be true because they frequently find corroborations of the teachings in other books. Why not? That is where a great deal of it came from. Others say these books contain much that is entirely new. But this that appears new, is new *to those only* who may not happen to know what books to read in order to make the necessary comparisons. Take for instance "Harmonics of Evolution"; practically all that this book contains outside of its imaginary battle with Darwin and Drummond and its seventy-odd pages advertising TK's pseudo mastership, was written and published *over half a century ago.* The volume to which I refer is in the most wonderful English imaginable; the message is practical and scientific and the appeal is to Reason and Conscience alone.

Another illustration is seen in what TK has to say regarding *India* as the source of all civilization. Any one who reads that really wonderful book, *"The Bible India,"* will have no difficulty recognizing and iden-

tifying some of TK's "wisdom of the ages," for therein may be found some of his descriptive phrases almost word for word.

* * * * *

Now a few plain words as to the fruits of the so-called Great School philosophy and the nature of the spiritual influences back of and working thru TK:

There are many items of knowledge of the most serious, significant and damaging nature, which tho known to a half-dozen or so "students," are not generally known or even suspected by the student body: items which, had they been permitted to become known would probably have so shocked the few hundred followers of TK that they would have been glad to wash their hands of the whole thing and escape from his occult net.

In each of these cases the *particulars* were known usually to but three, five, seven or so individuals, each of whom were students, and in every instance cautioned and pledged by TK *not* to refer to or discuss the matter under any circumstances,—not even with their most trusted fellow students. In this beautiful exemplification of the efficacy of psychological billying, the particulars were always hushed up, suppressed and *sealed,* so far as any harm to the "Great Work"—(TK) was concerned, and in time even the incident itself was almost forgotten.

For instance it is not generally known that several suicides and attempted suicides have, during the past ten or twelve years occurred beneath the "beneficent" and "powerful protecting influences" of TK's *Great* School and *Great* Masters. In some instances

these unfortunate experiences came to students *while actually and actively engaged in working out the so-called "Ethical Section"* or "Master's Catechism." In one instance a student who had *completed* this secret "spiritual" instruction and was, at the time of his death, one of the only twenty *guides* or *instructors* of other students, wandered from his home late at night, went to a cemetery and there committed suicide by cutting his own throat.

Would this suggest that TK and his spirit guides are representatives of the true Great School of Light and Life? That his so-called ethical instruction will do what he claims it will do? That his so-called "Great Masters" and "Great Friends" are interested in and guarding the welfare and lives of his students and instructors? That his gang of "spiritual helpers" are the kind that men and women should *pray* to and *depend* upon, *as TK advises?*

Why did TK suppress this knowledge, so that only a few even of his Chicago students ever even heard of the incident? The answer must be something more than that it was "for the good of the GREAT CAUSE."

In *Life and Action,* Bv. 5, p. 1, TK himself in a vein of what he evidently intended to be humorous, makes record of a case in which an osteopathic physician of Brooklyn, N. Y., after writing a letter in which he referred to TK and his literature, committed suicide.

At one time TK found it necessary to explain publicly that certain cases of insanity were insane *before* reading his books, *and not as a result of such reading,*

which was an acknowledgment on TK's part, that such impressions and reports *were in circulation and that TK himself knew of them.*

In another instance an accepted Ethical Student became mentally deranged under the blighting impression of being unworthy and lost. From her distant home she was brot to Chicago for the express purpose of having TK diagnose and prescribe for her condition. She escaped one day from her attendants and attempted suicide by drowning in a lagoon in one of the city parks.

When besought for help for this unfortunate student, TK would not even see the patient and with cold-blooded indifference sent word that he could do nothing, and that his "Great Friends" had advised him that it would do no good to even see the woman.

* * * * *

On March 9, 1917, a year after TK's exposure at Edgemoor, there came into the office of the Indo-American Book Co., a poor soul who, in 1910, was an accredited Ethical Student in TK's *Great* School. Her person was neglected, and from her general appearance, her voice and conversation, her disturbed vision and excited condition, it was evident that she was mentally unbalanced. She explained that she had just recently spent a few months in an asylum for the insane in one of our Southern States.

She demanded to know where TK was and upon being told that he had gone to California, she said: "You lie. He lives in Oak Park. I know where he lives, and I am going out there." With this, she

quickly withdrew, slammed the door and passed downstairs, to where a sister was waiting for her.

Going to where TK formerly lived in Oak Park, and finding both residences closed and unoccupied, they then went to the home of a former student. Here she repeated her demand to know where TK was, and when told he had just recently married and gone with his new affinity to California, she said: "You lie. He told me I am his affinity. She is only his physical mate, but I am his spiritual affinity, and he is with me spiritually every day." With this she exhibited two linked, plain gold band rings which she declared were engraved with the date of her first meeting with TK, and which were given to her by TK in 1910, the same year in which he married Florence Huntley.

This poor woman formerly lived with her husband just a few doors from TK's residence in Oak Park, Ill. She was a bright, intelligent woman at the time she became a "student," and living nearby, soon grew to calling almost daily at TK's home. In time, she secured a divorce from her husband, and later left Chicago.

The story she told on March 9th was to the effect that *TK himself had sent her away,* a statement not difficult to believe, as *the same experience happened to more than one woman.* She further volunteered the information that, in time, she met and married a Japanese, whom she did not love, but even "loathed." This she did, as she explained, because she saw some kind of spiritual light shining about his head, and heard a "voice" *which she could not resist,* and which he knew came from one of the "masters" of TK's

"Great School," commanding her to marry the man *"for a great spiritual purpose."*

She had not seen her Japanese husband since before entering the asylum, and upon her release, had taken her little Japanese baby (about one year old) and, accompanied by her sister, had made their way to Chicago. She wished to find TK and make him marry her, as she claimed he had promised to do.

To add to the seriousness of the situation, her sister also appeared to be quite as insane as she herself regarding the Great School.

Will any of those who may be interested in perpetuating TK's "Great School" and its *"Work,"* say that the influences following and destroying these two women were *good* influences? That the fact that one of the women had been an accepted *ethical* student, a close personal friend of TK and for a time an almost daily visitor in his home, was therefore under unusual, constructive spiritual guidance and protection? Such a thing is unthinkable and contrary to all reason and sense of right. It is easier to reason that she fell under the direct hypnotic influence not only of TK himself, but also of his rascal band of dishonest and degenerate spirit guides.

But these cases are only given as examples of the destructive and dangerous influences emanating from or working thru TK's mediumship. There are probably many dozens of similar cases known only to TK and the immediate few whom in each particular instance he succeeded in either getting rid of, or pledging to secrecy and silence.

Just this week a letter came to the writer from an attorney whose sister has recently been brot home after several months' detention in a private sanitarium. He attributes her insanity to the deceptive impressions carried in TK's literature. This woman was a remarkably beautiful spirit; practical, talented, intelligent, and a successful professional woman. Unbeknown to her family, she was a "student" of the "secret" work, and had gradually come to believe in TK's false and pretentious claims to mastership.

* * * * *

Will such as are in favor of the further publication and circulation of TK's false and misleading literature say that these books do no harm? What is it in these books or that which accompanies them that has already *wrecked so many lives?* Why all these suicides and attempted suicides, these pitiful cases of insanity, to say nothing of affinity scandals, divorce cases, money swindles, and instance after instance of the most vital and flagrant moral and mental degeneracy occurring in the very midst of TK's so-called ethical instruction and training?

In one instance, where both are accredited students, the man openly takes his young affinity into the home of his legal wife, lives with her, divorces his wife and marries the new "mate"; in another, the wife is the aggressive affinity hunter, leaves her husband at the direction of some "spirit voice," and sallies forth into newspaper fame with her new mate, singing hallelujahs to the philosophy of TK's Great Scheme of Natural Science.

And some students of this kind of stuff, repeating after TK, still call it "science," "*exact* science," "*moral* science," as if the *name* has anything to do with it.

Actual and active studentship in TK's "Great School" usually in time brot reverses of one kind or another: mental or physical ill-health, financial or business losses, loss of friends, misunderstanding among relatives and friends, domestic discords, disappointments, and difficult daily problems of all kinds. Some students, from no apparent reason at the time, failed in almost everything they undertook, as if under some sort of spell or curse. TK explained these experiences as "*tests*" necessary to what the students imagined to be their "*spiritual development.*"

Many people, looking on from the outside and sizing up these unfortunate results of contact with TK's "Great School" and great "*moral*" philosophy, sensed the destructive spiritual influences back of it all, and positively and steadfastly refused to have anything whatever to do with any part of it in any manner, form or degree.

Because of the way in which his literature is written and the false hopes which TK, as a prophet of darkness, holds out to sincere and earnest searchers after Truth, these books, in their present form, constitute a snare to human intelligence and a menace to mankind generally.

Briefly summarizing:

1. These books appear simply to be channels thru which, if we may judge them *by actual results,* certain well-defined, deceiving, misleading and evil forces have sought to influence and operate upon human credulity. And to disguise the *real* intent and *purpose* of the evil intelligences back of these books, *they are cunningly clothed in an external cloak of "scientific"* MORALITY.

2. *"Harmonics of Evolution"* has been a source of wide ill-faith in the marriage relation, leading directly and indirectly to innumerable reckless affinity entanglements and scandals all over the country.

3. This literature promises what is *not* to be had FROM ITS SOURCE, and never was: exact knowledge, and the scientific demonstration of the continuity of individual life beyond death.

4. In their present form, these books are so intimately saturated with the false, personal claims of TK that, unless the *facts* are exposed to the clear, open light of Truth, the entire literature may be made the basis of further deception, fraud and exploitation for possibly hundreds of years to come.

5. Many people have already wasted valuable time, from a few months to many years, *neglecting, retarding* and *suppressing* their real *spiritual development,* in a vain attempt to realize TK's promises.

* * * * * * * * *

Many people, misled by TK into a false sense of *responsibility,* have in the past ten years spent a great

deal of time and money advertising, selling and distributing TK's books. In this way they have, in many instances, innocently led their relatives, friends, acquaintances, and even strangers into conditions of mental blindness, in which they live from day to day under *false impressions* and *false hopes.*

If this has been your experience, then *no greater responsibility in this world rests upon your soul than to make every possible effort you can to see that these people get a knowledge of the Truth about these books and TK's whole movement.*

Once the Truth is made known, *your debt of responsibility* will probably be discharged, for men and women are no more inclined to take their mental and spiritual food and drink from morally unclean channels than they are to take their physical food and drink from unclean vessels.

CHAPTER XXXVI

Florence Huntley

Florence Huntley was the *brains* of TK's entire literary success—such as it was. She was *educated;* she was a *trained, talented, successful newspaper woman;* she was by nature an altruist, a philosopher, a thinker, a genius for dissecting and analyzing intricate psychological problems. She alone was the enthusiast. TK was *not* a thinker. He was not a man of warmth, feeling or enthusiasm. But for his scheming, he was really a physical and mental idler; a leech upon the intelligence, the sympathies and confidences of other people.

Florence Huntley edited everything of any merit he ever wrote. He produced nothing after "The Great Work," in 1906. He gave out the impression that he was one of the busiest men on earth—*but doing what?* He dictated some copy for his magazine once every two months; otherwise he had practically nothing to do. He healed no sick, cured no insane, visited no poor. *Most of his "personal letters" were* form *letters written by his stenographers.* Thus he lived for years in secret *idleness,* playing billiards, walking or riding out, hunting four-leaf clovers, etc., and occasionally spending an hour or a few hours visiting sociably with some out-of-town student, applicant or friend—talking of the "work" or any old subject,—just playing the part.

To the earnest men and women who have for years been denied the "great and priceless privilege" of meeting the "master," on account of his being *"busy and overworked,"* it may be some relief to know that for many years TK spent practically whole days at a time reading modern novels and light fiction as well as all the sporting news.

Writing to his daughter, Sept. 13, 1908, from San Francisco, TK said: "Sh—, don't tell anybody—but I saw Billy Papke knock the stuffin' out of Stanley Ketchel. It was *immense!*"

On Jan. 30, 1910—twenty-three years after their first meeting, Mrs. Huntley and Mr. Richardson were married.

Upon that occasion, TK was as pale as the whiteness of death.

And well he might be, for there was a young woman, whom just a few weeks previous to this time, he had secretly assured was his *true* soul-mate,—to whom he had explained that Florence Huntley was his mate in an intellectual sense only.

TK *knew* all this, but he did *not* know what moment of that day this young woman might come in and before all the wedding guests declare her betrayal and demand an explanation of his hypocritical and criminal deception. And it was this uncertainty, this awful apprehension and fear that chilled his blood and blanched his hands and face to a sickly, chalky whiteness.

* * * * *

Florence Huntley lived for eighteen years in a roseate hue of romance—an intense devotion to what she sincerely believed to be a great work for humanity.

Who of us can picture her bewilderment, her pitiful disappointment, her sorrow and suffering, her anguish and remorse when she opened her spiritual consciousness to discover the true situation,—to realize that her earthly life had been wasted and worse than wasted in an earnest, loyal, blind support of a scheming grafter, a man who had shamelessly and cruelly deceived her into becoming a party to a great

fraud upon human intelligence,—*as she herself has explained from the spiritual side of life.*

A short time before her death she became aware of TK's real nature. And as the awful consequences of his destructive influences, together with her own innocent part in carrying them into the world, began to awaken and unfold before her mind, her soul sank helplessly beneath the personal humiliation, regret and pain. Gladly would she have given her life to be able to retrace the path, to undo the wrong, to extricate herself, to recall her part in this awful tragedy of deception and fraud, and to put herself on record before all the world and especially before all who trusted and believed in her.

Such was her nature, her honesty and honor, her sense of right and *her intention,* that, had time and circumstances permitted her to overcome the awful sense of personal helplessness and shock of soul, *she would have given the truth to the world.*

But she was alone in the agony of her Gethsemane. She had awakened to her condition of spiritual darkness; she had lived in this darkness for years,—*in the belief that it was Light.* The burden of her spirit, now crushed and bleeding, was more than the weary body could endure, and at last, exhausted by the fruitless struggle, she fell asleep.

The manner of her death was somewhat unusual. For several days she wept beneath the cross of her secret sorrow, and finally on Sunday afternoon, Jan. 28, 1912, she began to experience a severe headache, and a few hours later lapsed into unconsciousness

which lasted nearly four days, and from which she awakened in the new world of spirit.

* * * * *

What of TK's first wife—

The first martyr to his "*Great* Work?"

For nearly twenty years she bore her earthly crucifixion upon the cross of poverty and neglect. She knew that her husband had a "soul-mate," an "affinity." She knew too who that soul-mate was. But there was no earthly hand to strengthen, no lips to comfort or encourage, no earthly ear to heed the piteous cry of pain of her soul.

Thus for years she suffered alone, an absolutely needless, unjust and cruel mental and spiritual crucifixion: an affliction and martyrdom which by any other than a "modern Master of the Law," could have been remedied in ten minutes by the simplest application of kindness.

* * * * *

For eight years these two women lived within thirty minutes ride, and for six years, within five minutes walk of each other's home: one in the false belief of a sunshine of self-denial, self-sacrifice and romance; the other in the ever deepening shadows of an inward pain, neglect and sorrow. Both of them martyrs to an injustice almost unparalleled in the history of human relations.

You ask if TK knew his first wife suffered? This question may best be answered by quotations from two letters to Florence Huntley, in TK's own handwriting.

April 15, 1890.

BELOVED:

* * * * But at present, to avoid the possibility of publicity, it is, perhaps best for you to write to me only when I have assured you it is safe.

Let me say this much more—Mrs. R. suffers intensely, and her woman's love is deeply wounded by the knowledge that I still write to you. I never fully realized the depths of her affection for me until *this* has occurred, and though it will pain you as it does me, it is right for me to tell you that the knowledge of my love for you has been a shock to her which may prove fatal. Her health has failed ever since, and the poor girl is a physical wreck.

This is all too brief to give you a clear idea, but your intuition *will tell you the rest.* Unless a change comes, she can not last long, and it is the saddest thing of my life to feel *that it is the result of a broken heart.*

Through death and eternity, I am, your own

ZANONI.

* * * * *

June 7, 1890.

MY DEAREST, MY OWN:

The condition of my business demands every moment of my time, and the continued sickness of Mrs. R. makes it necessary for us to break up house-keeping. She is miserable, poor girl, and has given up all hope of recovery. I shall very likely remove her to her father's home in Iowa for the summer at any rate, and I trust forever. Not that I wish her any harm, but she can never recover, and must necessarily suffer all the rest of her days. And in the spirit of pity and compassion, I pray for her release from pain, which can come only with death and which it would seem MUST *come ere long.*

With my whole heart and soul, now and forever, I am still your, ZANONI.

CHAPTER XXXVII

What It Cost One Woman

When TK and Mrs. Huntley returned to Chicago, in 1902, Mrs. H. took the second flat in a three-story building at —— Kedzie avenue. The owner, Mrs. M——, a widow, conducted a successful dry goods business on the ground floor, and, together with her mother, occupied the first flat.

The second flat had always rented for $30.00 per month, but because of her confidence in TK's proposed "work" for humanity, the owner reduced the rental to $12.50, which amount TK was supposed to pay.

At this time, TK was thot to be without means of support, and to make it possible for him to write a certain proposed book, his landlady and benefactor paid him $40.00 per month for about twelve hours' bookkeeping.

TK's wife and daughter lived about two blocks distant. He had his office in Mrs. Huntley's *"Paradise Flat,"* and for six years was there practically every day.

At the time Mrs. M—— made an asylum for the "work," her property was valued at $14,000.00. She had decided to dispose of her business and, upon her rentals of $130.00 monthly, was planning to retire and devote her entire time to the care of her aged mother and such work as she might do among the poor and needy.

TK, however, induced her to continue with her Dry

Goods business, so as to have larger means for helping the "Great Work." This she did, but with the $40.00 monthly payments to TK and the loss of rent from her second flat, a situation arose which she found difficult to meet. Finally, Mrs. M—— opened another store, but with so many claims upon her time in assisting with the development of TK's book business, her own business affairs had to be neglected, until it became necessary to dispose of the first store, and later the second. By this time she found herself practically penniless, except for the rentals from her property. This, too, was now very inadequate. Unbeknown to Mrs. Huntley, the "master" had made but *one* payment for her "Paradise Flat"; and for his book business (now occupying the entire ground floor), he paid practically no rent at all, on the grounds that it was for the good of the "Great Cause."

In the meantime, TK's business was growing, and tho he was simulating poverty, he was *secretly accumulating a fortune.*

In 1902-3, Mrs. M—— was paying TK $40.00 a month charity. Now, with her business entirely gone, she began working for TK at a salary of $10.00 per week, under circumstances so difficult that by 1909 she broke down under the strain. Mrs. Huntley, about this time, moved to Oak Park, Ill.

Here, TK conceived the idea of getting his benefactor out of his way, and arbitrarily decided to send her and her mother to Seattle, Wash., "in the interest of the Work." But before her departure, TK secured from her a power of attorney.

Thus, as representative of the Book business and other interests of the "Great School," TK was supposed to continue paying her $10.00 per week salary. Writing April 6, 1908, TK refers to this matter of salary as follows:

"I am going to *assume* that you will need $80.00 per month to sustain you and care for your mother. You will have $30.00 rental from R, and $20.00 from S. *This leaves $30.00 for the Book Company to pay.*"

By this psychological confusion of details and taking advantage of her confidence in him, *he manages to pay less than half of what the monthly rental for his business should have been,* and at the same time to secure her efficient, faithful services *without paying her a single cent of the meager salary he had promised.*

TK was legally responsible to Mrs. M—— for $40.00 per month salary and at least $100.00 per month rentals. Instead, however, of sending her this $140.00, he sends her only $80.00 per month, and retains the difference of $60.00 each month. Later, he increased her monthly allowance to $100.00, which still relieved him from paying the $40.00 salary agreed upon.

Here we have an illuminating illustration of TK's spiritual ethics as attorney, tenant and employer combined.

At the end of twenty-one months, when Mrs. M—— returned to Chicago, TK's book business occupied both the ground floor and the second flat. Mrs. M—— was thus forced to rent an apartment elsewhere. Later TK planned to move his book business, and began in 's subtle way to urge the sale of her property. When had carried the suggestion far enuf, he one day

astounded his Friend and Benefactor by asserting that she owed him for money spent for minor repairs on her property, *the enormous sum of $4,300.00.**

Under pressure of care, accumulated interest on an original mortgage of $6,000.00, amounts borrowed on account of failure of rent payments, working for several years for practically no salary, etc., Mrs. M—— finally disposed of the property, and still believing in TK's integrity, handed over to him $2,000.00 in cash. But for the fact that her mother was entirely dependent upon her, she would probably have given TK all she had left.

Later in 1915, when the "Elder Brother" began calling for funds for his Sanitarium, this same benefactor, now working for a meager wage, paid TK first $50.00, and later on $100.00—practically all she had in the world—on this alleged debt.

To briefly review, we find:

1. That when Mrs. M—— became acquainted with TK and his Great School, she possessed property valued at $14,000 and a successful business with income sufficient to nicely take care of her aged Mother and herself.

2. Twelve years later when the "Elder Brother" got thru with her affairs, she was practically penniless.

3. In six years TK paid for Mrs. Huntley's *"Paradise Flat"* just one payment of about $50.00.

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* The writer has before him the affidavit of TK's Business Manager for the years under consideration, 1909-10-11. This gentleman *personally* looked after all repairs connected with the property, and he states under oath that the total amounts expended did not exceed $500.00.

4. For six years he paid practically no rent for his book business.

5. When she sold her property, he again took advantage of her confidence in him as a "master," and coolly extorted from her $2,000.00 in cash, upon the basis of a purely fraudulent claim.

After TK's exposure and his whole "Great School" was revealed as a fraud, Mrs. M—— wrote to him asking for a refund of the $2,150.00 extorted from her. but received no reply. Failing in this she turned to the Board of Trustees.

These seven gentlemen are all men of affairs, in business and professional life. Their aggregate wealth is probably several million dollars. As trustees they have in their possession some $40,000.00—of the former "Great School's" funds.

If you were one of these Trustees, what would you do in a case of this kind?

Mrs. M—— makes no claims for the loss of her former business; for the six years unpaid rent for "Paradise Flat"; for ten years in which little or no rent was paid by the "Book Co."; for the years in which she received little or no salary; for the $40.00 monthly charity paid to TK.

All that she asks is a refund of this last $2,150.00, and this, not for herself, but for what it may mean to her in the care of her mother.

The former President of the Board of Trustees has from the beginning taken an open stand that this and all just claims made against the funds of the so-called "Great School," should be paid promptly.

What would you do in a case like this?

CHAPTER XXXVIII

The $40,000.00 Trust Fund

About June 1st, when the Committee of Four returned from California, there was on deposit in the Illinois Trust and Savings Bank, in the name of John E. Richardson (TK) over $40,000.00.

This sum was the remainder of a $50,000.00 donation made by Dr. H. H. ———, in 1908, with the understanding that it was to be made the nucleus of a Trust Fund for the specific purpose of carrying on what he, at that time, believed to be a beneficent work of education for mankind. The donation was made as the result of Dr. H———'s confidence in John E. Richardson (TK) as a Brother Mason and upon TK's published and personal misrepresentations to the effect that he was a "master."

All the members of the Board of Trustees understood:

1. That *this* $40,000.00 was the remainder of the original $50,000.00 donated by Dr. H——.

2. They *knew* that the Bank records show that John E. Richardson (TK) had in 1914, transferred this $40,000.00 from the Trust Fund to his own personal savings account.*

(See pages 303-304.)

3. They knew that by the recent disclosures of TK's personal record, he had forfeited the right to all money donated for the good of his "Great Cause."

4. They knew that when it was discovered that the reason for the continuance of the Edgemoor Sanitarium was merely a false pretense, Dr. H—— was the first to suggest and use his personal and official influence for the immediate return of that valuable property to its donor.

Every member of this Board of Trustees is a Mason, and knew that Dr. H—— is a man whose hands and conscience are clean; that his honor and honesty are unquestioned; that as a Mason his reputation for Equity, Justice and Right are of the highest order.

Under these circumstances would it not be reasonable to suppose that the members of this Board of Trustees would have taken the initiative to see that this sum of $40,000.00 be returned to Dr. H——? Would it not seem a matter of the simplest Fraternal justice for them to have gone, as a body, to Dr. H—— *voluntarily,* and offered their services to this end? With practically no effort on their part, and absolutely no personal loss or inconvenience, they could have done this. And there is not one chance in ten thousand but that the entire amount would have been legally transferred by the Bank to Dr. H——. This is exactly what any body of men, making no pretensions to Masonic Fraternalism or special ethical instruction and training, would have done.

In this instance, however, not a single member of the entire Board of Trustees ever even suggested such a thing.

But what did happen?

Dr. H—— informs me that when in June he contemplated attaching this fund, he was told by the Attorney for the Board of Trustees, Mr. F. T. L., that an attachment was entirely unnecessary. He was further assured that the money was perfectly safe. That the Bank's Attorney had been shown the legal documents which transferred everything from TK to the trustees and that the Bank would not dare to turn this fund over to TK without being specifically authorized by the Board of Trustees to do so.

Dr. H—— further informs me that upon his confidence in Mr. L——'s word as an attorney, a Mason, and a fellow student in the "Great School," and because he wished to save the other trustees from the publicity which an attachment would have precipitated, he decided to order an attachment only as a last resort.

And then what happened?

A few weeks passed, and early in August Dr. H—— went to the Bank and inquired about the $40,000.00.

The Attorney for the Bank informed him that the money was gone.

"Gone," said Dr. H——, dumfounded.

"Yes," replied the Attorney. "It was sent to Mr. Richardson in July. We received a communication from Mr. Richardson inclosing a letter he had received from Mr. F. T. L——, the Attorney for your Board of Trustees. In this letter, Mr. L—— states that he had never at any time made any claim upon the fund, and did not know of any one else of the Board of Trustees

who had ever made any such claim. Upon the strength of that letter, we sent the money to Mr. Richardson."

* * * * *

The $40,000.00 was gone.

It had been turned over to John E. Richardson.

The Bank had acted in perfect good faith. They knew that Mr. L—— was the Attorney for the Board of Trustees, and that he had declined personally to the Bank's Attorney to make any claim against the $40,000.00.

But, he wrote a letter to TK.

TK sent that letter on to the Illinois Trust and Savings Bank, and,

Upon the strength of that letter, the Bank immediately forwarded the $40,000.00 to John E. Richardson (TK) at Pasadena, California.

We herewith submit the letter written by Mr. L—— to TK, the original of which is now in the possession of the Illinois Trust and Savings Bank.

July 20th, 1916.

Mr. John E. Richardson,
Pasadena, Cal.

Dear Uncle John:—

Your recent letter is before me. In reply I have to say that never at any time, have I made any claim to the Illinois Trust & Savings Bank upon the fund there. So far as I personally know, no one else of the Seven has ever made such 'aim.

Just before we started for California, Dr. H——— and I went to the Bank and asked for information as to your account, exhibiting the transfer to us by you, which was intended for public exhibition. Upon the basis of that document, we asked if there was any money in the bank to your credit, and were informed by them that the account had been closed out. Any further information was refused us. This is the only transaction I ever had with the Bank, except that Mr. Dunbar of that bank recently called me up over the telephone. In that conversation, I consistently refused to make any claim upon the fund, and referred to the fact that he should carry out whatever arrangement he had with you.

In my opinion, the bank is simply seeking for an excuse to hold on to your deposit. You know $40,000 is a considerable deposit, and bankers hate to see it go out of their bank.

With my kindest regards, and best wishes, I am,

Cordially yours,

——— — ———

The following was dictated, word for word, from the Spiritual Side of Life by one who knows TK and the entire history of his present earthly activities.

"TK."

As sleek a mortal, as ever donned man's attire.
Covetous, to the minutest degree.
Possessed of a subtlety, that is uncanny.
The poise, dignity, and bearing of the elect.

A reserve so "crusted," as to not allow of a pin hole of penetration to the innerself, the revelation of which *would make man stagger, and give vent to silent furies and mutterings.*

Astute in manner and dealings.
Has a way with his fellowmen, bordering upon the hypnotic. He plays with their thought, so to speak, until he brings them to his way of thinking and dealing,—the least unto the greatest.
The roles he assumes in the Drama of Life are only those which have for their harvest, the fruits of gain, (*personal* gain).
Money is his creed, his deity.
One of the most assumptive of men, of the leech type.
His is the lure of the hypocrite.
With sanctimonious mien and the denominational "I" he journeys forth in search of "wise" men, mostly *"wise men of the East."*
Being well read, he babbles fluently on borrowed tales and speeches.

Men eat of his crumbs greedily,—hungeringly, until they stand forth at the Portal of Submission, ready to give their all, *their life,* if need be, for the "cause."
He is more sensual, than spiritual,—gratification marks his innermost fiber.

His Motto—"Do Others."

His Principle—An easy life, in the easiest way.

His Prayer—Get thee behind me—conscience.

CHAPTER XXXIX.

TK AND FREEMASONRY.

The facts embodied in this chapter should be of the most immediate and vital concern to every Master Mason, and particularly so to every Mason who has in any way ever been identified with TK's so-called "Great School." A knowledge of these facts carries with it to every Mason a life-long Personal Responsibility to the Fraternity, to humanity and to himself to undo as far as may be possible the widely sown influences employed by TK in his attempts to fasten upon the Masonic Fraternity his many fraudulent claims.

TK's fixed general attitude toward contemporary movements was always one of *intolerance,* without kindly interest, friendly feeling or willingness to cooperate in any manner whatsoever. Toward Freemasonry, however, he openly professed the warmest friendship and fraternal devotion,—the more surely and easily to impose upon his own Masonic Brethren, and those men and women outside the Fraternity who justly regard Masonry in a kindly light.

On page 67, TK tells us that he came to Chicago in 1891 and formed a business association with which he remained until 1900. It is quite noticeable that *he passes over this period of ten years of his life without the least hint as to the* KIND *of business he was engaged in.*

It will be recalled that his first Chicago "Business" venture was selling "Oxydonors." In time the Government denied that business the use of the mails, and we next find Mr. Richardson promoting what he called *"The First National* MASONIC *Savings and Loan Association."* This association was incorporated May 16, 1891, with the modest capitalization of $50,000,000.00. For two years it appears to have done a good business on the original name, but on Sept. 6, 1893, the title was changed to the "MASONIC *Mutual Savings and Loan Association."*

Stock and insurance in both of these "associations" were sold in Illinois, Michigan, Ohio and other states. The "Masonic Mutual," however, with its $50,000,000.00 capitalization, failed in 1895, and in the same year we find Mr. Richardson in Council Bluffs, Iowa, as Secretary of two more "associations": This time the *"United States* MASONIC *Benevolent Association"* and the *"Guaranty Fund Life Association."*

These two associations were later licensed in Illinois, but their licenses were revoked Jan. 30, 1896, because of failure to comply with State Laws. A receiver for the "Guaranty Fund Life Association" was appointed by the Attorney General in 1897.

The *"United States* MASONIC *Benevolent Association"* in 1897 changed its name to the *"United States Life Association."* It continued until about 1900, when its business was reinsured by the "Illinois Life Insurance Company" of Chicago.

Thus for a period of about ten years TK was "Secretary" and general promotor and manager of what might be called progressive insurance "associations."

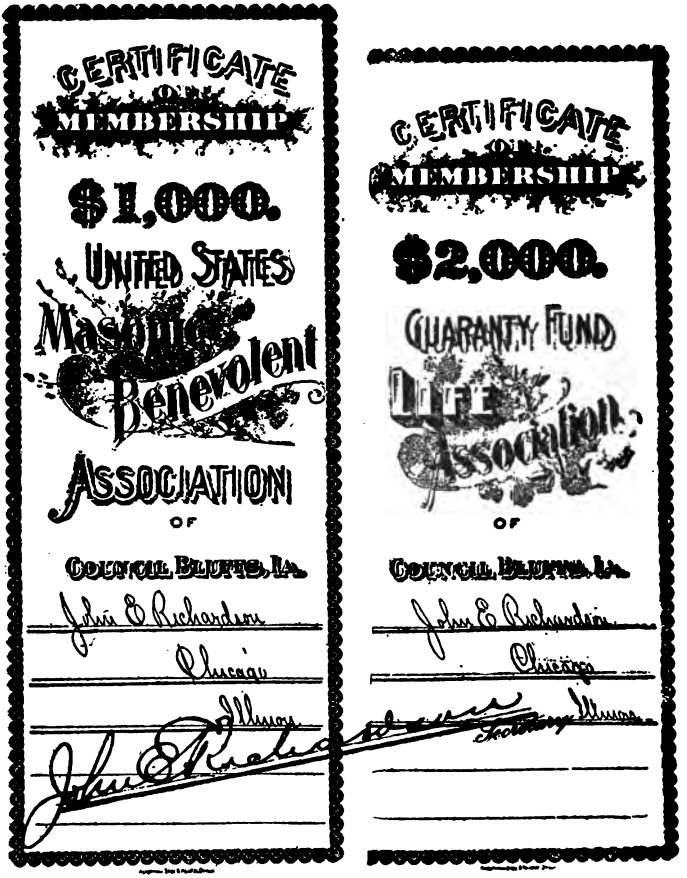
THE
FIRST · NATIONAL · MASONIC
SAVINGS AND LOAN ASSOCIATION.
OF
CHICAGO, · · ILLINOIS
NAME .....
CERTIFICATE NO. .....

SPECIAL · NOTICE

PAYMENTS by mail must be by Bank Draft on Chicago or New York, by Post Office or Express Order or by Registered Letter.

THE ASSOCIATION will not be responsible for MONEY sent by mail.

REMITTANCES to the Home Office should be addressed to "John E. Richardson, Secretary, 702 Phenix Building, Chicago, Ill."


CERTIFICATE OF MEMBERSHIP
$1,000.
UNITED STATES
Masonic Benevolent
ASSOCIATION
OF
COUNCIL BLUFFS, Ia.
John E Richardson
Chicago
Illinois
CERTIFICATE OF MEMBERSHIP
$2,000.
GUARANTY FUND
LIFE
ASSOCIATION
OF
COUNCIL BLUFFS, Ia.
John E Richardson
Chicago
Illinois

He also sold both stock and insurance, and from the following, taken from Mrs. Huntley's diary for Sept. 13, 1894, we may judge that he was a pretty smooth salesman:

"Last night we went out in a semi-roasted condition to visit some people who wanted to purchase stock. What a comfort it is to see the Grand Master do up shrewd, obstinate, old men and fat, stupid, young ones!"

It would be interesting to know just how many people lost money in these various "associations," but it is sufficient to know that TK's "Great Work" was not his first experience in working the Masonic Fraternity.

* * * * *

In 1901 TK disappeared from the field of his former Masonic Insurance operations. In 1902 he returned to Chicago, and went into his *"obscurity."* He now has ten or a dozen "students." These are his visible assets; he is their "master." He depends on them to vouch for his mastership, and guard his identity and his business. Unsuspectingly they stand between him and those whom he is planning to exploit.

His first book was published in 1903. It closed with a powerful appeal *"To the Master Mason,"* and from that time forward thruout all his writings he gave Freemasonry *second place* to his fictitious "Great School," and used the fact of his Masonic membership to command and hold the confidence of Brother Masons whom he used in every way possible to further his *real* business.

Fully 90% of all TK's students were Masons, or in some way connected with the Fraternity. The great majority became interested in his literature because,

1. He was a Mason.
2. He assumed the role of a Masonic scholar, historian and authority.
3. His frequent use of familiar Masonic terms and phrases in connection with his "secret" work.
4. His bold statement that his "Great School" was the parent of Freemasonry.
5. He openly advertised that his secret instruction constituted the *"Lost Word"* of Masonry.

* * * * *

The 7th of the 48 "Preliminary Questions" submitted to all applicants reads:

7: a. Are you a Mason?
   b. If so, to what bodies do you belong?
   c. Briefly, what are your present views as to Freemasonry and the Masonic Fraternity?
   d. *Do you recognize it as a descendent of the Great School?*
   e. Why?

* * * * *

In *Life and Action,* Bv. 6, p. 318, under "Questions and Answers," TK states publicly what he thinks of the 33° S. R. Masonry, as compared with his private "Great School."

QUESTION:—"Are those of your readers who are interested from the viewpoint of Freemasonry, justly entitled to infer that the Great School is only another name for the 33° in S. R. Masonry?"

ANSWER BY TK:—"Hardly so. They are, however, entirely justified in assuming that the Great School is an institution which has long ages past, demonstrated all that constitutes the ethical foundation of the 33° in Scottish Rite Masonry. They are also justified in assuming that the Great School is the original source from which ALL the degrees of Masonry were derived. *But the Great School stands for something vastly more than the 33° in S. R. Masonry.*"

In *The Great Work,* p. 48, TK speaking specifically of his "Lost Word," says:

"And so it has remained lost from that day to this. And so it will continue until the Masonic Fraternity shall make it possible for the Great School to restore to it the 'Lost Word' *of direct instruction.* Can this be done? It not only can, but will be done. Moreover, *the preliminary work to that end is already well under way.*"

To know just what is here meant by the "Lost Word," you have only to recall Chapters 13, 14 and 15. And it is this amazingly empty pretension to a "scientific instruction" which TK declares to be "*vastly more than the 33° S. R. Masonry!*"

* * * * *

At the head of practically every Masonic publication in America is a thotful, intelligent, cool-headed Editorial Management, and to this one fact more than all else combined, is due the credit for the protection of the literature of the Fraternity.

Take for instance TK and his "Great School."

For a period of about fourteen years he made Masonry his special field of literary and financial operations. By an almost uncanny use of the influences of a dozen or so men whom he had, in his way "convinced," he pulled every possible wire in his

efforts to worm himself and his writings into the Masonic literature of the age. For years he sent out a constant stream of hundreds of thousands of Masonic leaflets, booklets, etc. But in spite of this "campaign of education," so far as we know (outside of a few book reviews) the Masonic Press of the country was content to *see and examine* some of TK's *"evidences," "records"* and *"proofs"* before committing themselves to advertising his "Great School."

But suppose that these publications had accepted TK as a *"real"* master,—an "Avatar," or Deity incarnate, as one entire book tries to prove him to be. Suppose they had announced to the world that a "master" had come to restore the "Lost Word," that he held the key to the origin of Freemasonry, that his fictions had all been scientifically demonstrated, etc., —and in due time this same "master" was found to be a pretender, a charlatan and ordinary money grafter. Can any man measure or even imagine the far-reaching, disintegrating, destructive results that TK's pseudo "scientific" literature would have had upon Freemasonry, had the Masonic Press, or even one influential Masonic publication been thrown open to his "Great Cause"?

Personally, the writer can imagine no greater calamity possible to the Masonic Fraternity than this, and it is our candid opinion that this very thing was *the intent, the spirit and purpose back of TK's activities.*

The following is reproduced from a large eight-page folder addressed "*To Master Masons.*" Tens of thousands of these were sent out annually advertising "the parent of modern Masonry."

THE GREAT WORK

Dear Sir and Brother:—

We send you this leaflet because you are an honored member of the Ancient Craft of Free Masonry, and you also doubtless are one who is seeking further light.

The GREAT ANCIENT SCHOOL (one of whose members is the author of this volume) is the parent of modern Masonry.

If you are still hungry, thirsty and unsatisfied, and are turning from the lifeless dogmas of the past and are seeking "Living Truths" and a rational philosophy, please read and study this book.

The following quotation from one of his letters dated Feb. 23, 1907, will give you some idea of the extent of TK's Masonic advertising campaigns.

"We have the 'Grand Lodge report' of only two states, viz.:—New York and Michigan. If you can give us lists of names from any other states, we will appreciate every name you can send us. I want to send out *at least 100,000 letters to Masons* within the next three months and will do so just as rapidly as we can get the names."

To many of his students, TK confided that he was at one time Grand Lecturer for the Grand Lodge of California, but the following does not bear out this claim.

GRAND LODGE, F. & A. M.
of California
San Francisco

JOHN WHICHER, Grand Secretary

December 4, 1916.

Dear Sir and Brother:

John E. Richardson was never Grand Lecturer of our Grand Lodge, and he did not fill any office in the Grand Lodge between 1878 and 1890.

Fraternally yours,
(Signed) *John Whicher,*
Grand Secretary.

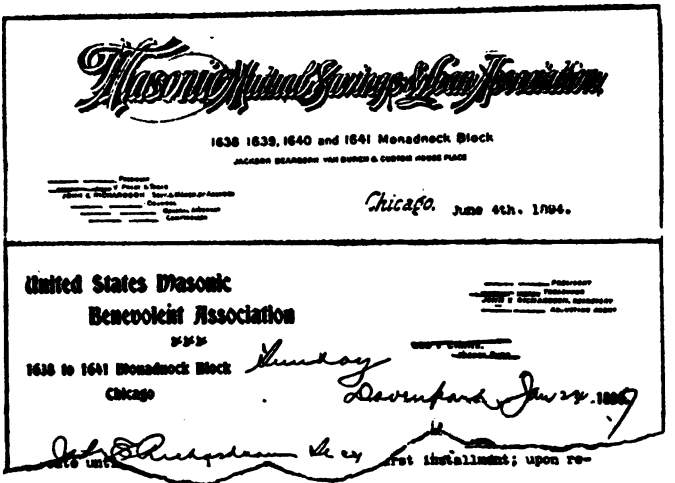
In an article published in "*The Oconomowoc* (Wis.) *Enterprise,*" for March 3, 1916, TK took special pains to explain that all the officers and Trustees of "Edgemoor Sanitarium" were "prominent members of the Masonic Fraternity," and in speaking of himself, said:

"Mr. Richardson holds a life membership in all Masonic bodies of both York and Scottish Rites."*

In a letter dated 3-28-1911, TK says:

"I am as deeply and actively interested in the Cause of Freemasonry and its influences in behalf of 'Life, Liberty and the pursuit of Happiness,' as I was more than 20 years ago when H—— Lodge No. 4 voted me a 'Life Member' as a token of appreciation for '*Services rendered*' the Cause."

* This is *untrue,* as Mr. Richardson *does not* hold a life membership in the Order of Knights Templar.



Masonic Mutual Savings & Loan Association

1638 1639, 1640 and 1641 Monadnock Block

JACKSON BEARDSON VAN BUREN & CUSTOM HOUSE PLACE

Chicago. June 4th. 1894.

United States Masonic
Benevolent Association

1638 to 1641 Monadnock Block
Chicago

Sunday
Davenport Jan 24. 1897

John E. Richardson Sec'y

...ate unt... ...rst installment; upon receipt of which, we will enter the proper credits in her pass book and forward her certificate of stock and pass book to her address as given.

In answer to your question as to how payments are to be made where we have no board established, the only method is to remit direct to the home office. In this case it is always best to remit by either bank draft of P. O. Order, and in either case the remittance should be made to "John E. Richardson, Secretary"; and in each case, the pass book should accompany the remittance so that we may enter the proper credit at this office.

Thanking you for your favor and wishing you continued success, I remain.

Cordially and fraternally yours,
John E. Richardson
Secretary.

Early in its history his home Lodge found itself in need of immediate funds, and to raise the amount needed, offered paid-up memberships for $20.00. TK took advantage of this situation and thus secured *pe*

petual exemption from dues. This then was the "services rendered," and some of the older members of his Lodge refer to these, not as "Life Memberships," but as "$20.00 memberships."

Now regarding Mr. Richardson's "Life membership" in the Scottish Rite bodies, we quote as follows from a letter dated March 15, 1910, and addressed to a student and Brother Mason:

"Let me tell you *in confidence* something that I am sure will please you and will explain also some of the added strenuosity of my present life. *Without seeking it in the slightest degree,* the Supreme Commander of the Scottish Rite Southern Jurisdiction nominated me for the Scottish Rite Degrees. He makes this a complimentary and honorary gift to me and has appointed Brother — — ——— to communicate the degrees to me some time in the early part of April. Then the 22nd of April I am to go to Nashville where the Convocation for the purpose of conferring the same degrees upon about seventy-five to one hundred candidates opens.

"This is very important to Masonry in this country, I am sure, for Brother ——— and I are really working together for the revision of the ritualistic service of the entire Scottish Rite work, and you can well understand what it means inasmuch as my purpose in that work is to bring it into exact allignment with the ritualistic work of the Great School, as well as with its spirit and purpose."

We now quote from a letter to another student following the convocation.

"In *strict confidence,* let me tell you of something in which I believe you will be interested, because of its bearing upon the future of the Work.

"In recognition of my own Work, the Grand Commander, rely of his own motion, and to my great and pleasurable rise, tendered me honorary membership in the Order,

The degrees were communicated to me by Bro. ——— (acting for the Gr. Com.) here in my own home early in April, *requiring 10 days hard work.* We then went to Nashville, Tenn., and for 6 days saw the degrees conferred on 87 fine men. Today I received my 'Patent' from the Supreme Council making me a 32° S. R. Mason.

"In a way which I cannot fully convey to you by letter, *this opens the Masonic field for my own work, in such manner as to mean vastly more to the* CAUSE *than it is possible for me to tell you. But you will get some idea when I tell you that I regard this as the most important, vital and far-reaching step thus far taken in this country.*"

Now the facts are:

TK was, in 1910, just entering upon a carefully planned, nation-wide Masonic advertising campaign. For years previous to this time he had been "educating" a number of men and unsuspectingly using their Masonic influences to further whatever schemes he wished to carry out.

His book, "THE GREAT WORK," *was the* BAIT *that caught most of these men.*

In fact, he made it a business to get this book, in one way or another, into the hands of such Masons as he particularly wished to "convince."

Thus it happened that a prominent and influential Mason, *upon the word of Masons who were supposed to have personally investigated the whole matter,* became interested in TK and his so-called "philosophy." And just as he had deceived and used many another Brother Mason, so, step by step, TK deliberately deceived and misled this man, until in time he came to regard Mr. Richardson as a "spiritual master," and the head of an ancient spiritual school of Masonic Light.

Upon the basis of these MISREPRESENTATIONS, TK, in his subtle way, impressed the suggestion that membership in S. R. Masonry would be very acceptable to himself and his "Great Cause." This suggestion was duly carried to the Supreme Grand Commander, and thus upon his confidence in the one who made the recommendation, *and the published endorsements of Masons who were supposed to know TK,* he was nominated for the Scottish Rite degrees, and received his Patent from the Supreme Council.

In view of these circumstances, it is plainly evident that TK obtained and to-day holds his "Life Membership" in S. R. Masonry upon the basis of *deliberate and intentional misrepresentation.*

* * * * *

Is TK a Deity incarnate?

Did TK knowingly and intentionally publish to the world that he is a Deity, a God, incarnated as a man?

"The New Avatar," a book of 226 pages and published in 1911, is devoted entirely to identifying TK as the *"New Avatar of Natural Science."*

TK himself read the *manuscript* of this book and therefore knew, *before it was published,* just what it contained. In announcing this volume to his readers, TK said:

"The subject of 'Avatars' (which means *'the descent of a Deity to earth and his incarnation as a man'*) ne that is rather new to our Western mind. But

in the Orient it is a subject of the most profound interest and vital importance."

One prominent Masonic magazine in reviewing this book "The New Avatar," said:

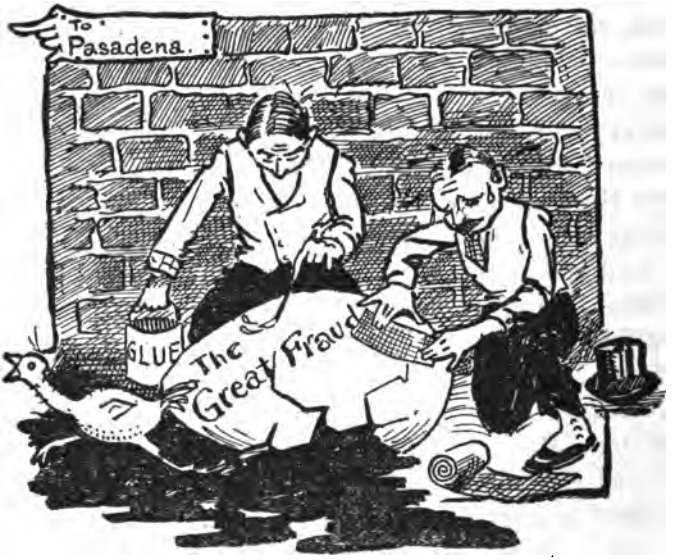
"Dr. B—— declares that we possess in America to-day *one* who can fill all the requirements that he has pointed out, as related to an *Avatar* such as he describes, not as a reincarnation of Buddha, but as 'a *Master' who has made the demonstration* of life after death, as *a member of the 'Great School'* initiated many years ago, and who has devoted his life to the service of his fellow men."

Here is a situation in which hundreds of thousands of books, magazines, etc., have been distributed, conveying the impression that TK is an exalted moral Being, an embodiment of the most lofty moral principles—a "master." Upon these fraudulent pretentions he manages to secure a life membership in S. R. Masonry. He even plans to secretly tamper with, "revise" and change the "ritualistic service of the entire Scottish Rite work." He deceives a number of Masons into blindly writing articles and books endorsing and advertising his pretentions. And much of all this literature is to-day in Masonic homes and libraries.

Many Masons have expressed the opinion that no more subtle, underhanded, far-reaching injury has been done Masonry in two centuries than the publication and circulation of TK's books. The effects may not show plainly just now, nevertheless this literature will be a source of keen embarrassment to Freemasonry for possibly a hundred years to come,—especially so if the books are permitted to be republished. Here and there will arise other charlatans pretendin-

to be "masters" and "sole representatives" of the so-called "Great School," and the work of deception, misdirection and exploitation will go merrily on.

Already from one "Masonic" source it is announced that $2,500.00 has been pledged to revive and carry on TK's "Great Work,"—that either TK himself or some other "master" will in due time be on the job to "head" the new movement,—that TK's so-called "text books" are to be republished,—that his "Lost Word" is yet to be restored to Masonry, etc.



The following is taken from THE BUILDER *(Masonic) of Anamosa, Iowa, for July, 1915. It is a clear, sane, kindly, fraternal comment covering TK's pretentions, and Time has proven the wisdom of every word used in this statement.*

"First, the Great Work professes to be an exposition of the teachings of an ancient School of Natural Science which has existed from the beginning of time, having in its keeping records reaching back beyond the days of Moses, if not further; which school was the inspiration of Buddhism, early Christianity, and Freemasonry. Surely these are amazing statements, and yet *not one item of evidence is offered in support of them.*

"Second, the Great Work purports to tell us the origin of Freemasonry. Masonry we learn is, or was, until it turned out abortive; one of the efforts of the said Great School to instruct mankind and lead it into the light. Here again no evidence is set forth, but only bare affirmations of a man who does not even sign his name. * * * If the origin of Masonry is obscure that is no valid reason for accepting the theory of TK, *which is still more obscure.*

"Some of us, because we love Freemasonry, flatly refuse to accept any such account of its origin when no facts are forthcoming to prove it.

"Now consider! This book calmly tells us that Masonry is only a *makeshift substitute* for something withheld by a mythical Great School, a *faded sham,* an *echo,* an *imitation,* if not a *counterfeit*—not the real truth that makes men free and fraternal, but a thing almost worthy of contempt alongside the alleged Great School. Indeed Masonry is only used in this book as a kind of tail to fly the kite of the Great School in which the author is, apparently, an instructor.

"Seldom have we seen a book which so belittles the noble order of Freemasonry—not intentionally so, perhaps, but actually so none the less—and some of us resent it.

"In these despites, we find Masons accepting the whole book as if it were a revelation. It is indeed strange. And this, too, *without a particle of evidence save the dicta of a man whom they never saw and whose name they do not know.* If this is what is meant by Masonic Research, then we might as well set fire to our libraries and set sail into fairyland, the while we make contest as to who can spin the most extrav-

agant fancy and call it history. * * * We believe that the "Great Work" has done great injury to the cause of authentic Masonic research—not intentionally so, but actually so in fact—in that it has started many Masons on the wrong track, and would, if it were accepted as a standard, expose the Order to just ridicule."

* * * * *

To appreciate *why* the facts disclosed in this book were not discovered and exposed years ago, you must realize that practically all of TK's public activities were carried on by correspondence. He *"worked in obscurity and under assumed names."* All mail connected with his "business" reached him thru his Book Co., or "234." Probably not more than a hundred students ever knew where he lived. Even in 1916 he had in Chicago only 58 students. Of this number 15 had completed the "Ethical Section"—five, ten, fifteen years ago. These were the "Old Group." 17 were on the ES; 11 were on the "Test Course;" 15 were harmlessly copying answers to the 3857 questions.

Now about Nov. 1st each year it was the custom for these four groups to hold a joint meeting. At this time TK was present, shook hands all around, jollied the bunch good-naturedly; and only a few saw anything more of the "master" for another year. Some of the Old Group, and possibly a dozen or so others, met him occasionally, *but only by appointment,* and then for but a few minutes at a time.

As for his business affairs, these were carried on under the same "cloak of secrecy" as everything else.

No one except his book-keeper and manager really knew anything about the extent of his income from his publishing business, and these men were led to believe that all profits were used by TK to support various *secret* works of education and charity in which he was supposed to be engaged.

Besides these safeguards, it must be remembered that the "students" were all active, busy people. They seldom met one another except in their respective groups. It was then only to exchange hasty greetings, read or study together for an hour or so, and say Good Night until the next week. Thus they really knew very little more, and in the majority of instances even less, about TK and his private affairs, than students a thousand miles from Chicago. Outside of a half dozen employees it was rarely that any local student ever even heard of any new books, changes, etc., until the announcement appeared in the magazine.

To further camouflage his "affairs" he carefully "educated" his students for years until in matters pertaining to his activities, they were psychologized blind, deaf and dumb to everything except his own suggestions.

The following is just *one* example of his methods of "training" his students so they would not meddle in his "private and personal matters." This is from a form letter sent to all accepted students.

"Be on guard constantly against the approach of strangers who may ask questions or seek information about anything whatsoever, *outside what is contained in the books.*

"*Never* answer impertinent questions, even from your personal friends.

"*Never* answer questions concerning the Authors of the Books personally, nor discuss the TK or RA, or Mrs. Huntley, or Dr. St. John, *with anybody*. The Books are public property and always a proper subject of discussion or inquiry; but the lives and affairs of their Authors *are strictly private* and *personal* matters and *not* proper subjects of consideration or discussion with *anybody*, nor AT ALL."

* * * * *

In June, 1915, the writer was employed by TK as manager of his publishing business.

Up to that time I knew nothing whatever of either his business affairs or the extent of his "spiritual" activities except as gathered from his literature.

Directly entering upon my duties, my whole time and attention was given to the production side of the business. In the clerical and shipping departments everything continued just as under the former management. I knew that TK was receiving a great deal of money from the Book Co., but I was told that it was only an insignificant amount compared with what he needed and was paying out for the Sanitarium. Thus it was that no investigations were made into TK's financial affairs or his business "systems" until after the Edgemoor disclosures in April, 1916.

Following TK's "withdrawal" my services were continued by the Board of Trustees, and when, the latter part of May, the facts were laid before the Chicago students, it was generally understood that the Trustees would publish a satisfactory statement to all subscribers. I personally had every confidence in the individual members of the Board. I fully believed and had every right and reason to expect that all subscribers and customers would be treated fairly in every particular, including money matters.

I understood that all who purchased books after the Trustees knew that the literature was *not what it was represented to be,* would later on be given an opportunity to have their money refunded, if they so chose. It was also understood that all subscription money would be refunded, *and it was upon these grounds alone that I continued my services for the Board.*

On Aug. 30, 1916, a Trustees' meeting was held and a "Liquidating Committee" of three members, including two attorneys, elected themselves. It was now to be expected that everything would be settled promptly and justly.

But what happened?

Subscription money was accepted for three months after the magazine suspended, and the sale of books continued without a word of explanation to any one.

During all this time I urged at every opportunity that some statement be published and that all money be refunded. In Feb. 1917, I resigned and thereupon the Book Co. was closed.

Nearly two years have now passed and these Trustees still hold subscription money belonging to about 3,500 people, and without a single word of explanation or apology. From July 1, 1916, to Feb., 1917, they sold over $8,000.00 worth of books to people who would never have purchased them had they known what the *Trustees* knew. As I recall now, only four "text" books were, during those months, sold to people who had a knowledge of the true situation, and these did not have *all* the facts.

Only after it became clearly evident that no statement would be issued by the Trustees; that the facts would be suppressed permanently and that all available evidences would probably be destroyed, was the publication of this volume undertaken.

Every effort has been made, *as far as consistent with the definite establishment of the true situation,* to save the members of the Board of Trustees and other Students formerly associated with these activities—from any and all avoidable publicity and embarrassment.

The Trustees now have in their possession in the neighborhood of probably $40,000.00,—money that belonged to TK's former "Great School,"—money that now belongs to, and should have been refunded long ago to those whom TK exploited.

With the idea of determining those contributors who are entitled to refunds from these assets, the "Liquidating Committee" last March sent out about 1,700 requests for information. After waiting nearly a year, it now appears that the work of gathering this data was merely a "joke," and that this money after all, is not to be refunded pro-rata, or any other way.

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All of which reminds us that "$40,000.00 is a considerable sum" and that its final disposition will be keenly watched by all the Friends who are interested.

FINIS

The SUPPLEMENT

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A

Brochure

by the

Chevalier de B———.

IN THE LONG RUN.

In the long run fame finds the deserving man.
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretense, unnoticed, goes its way.
There is no Chance, no Destiny, no Fate,
But Fortune smiles on those who work and wait,
In the long run.

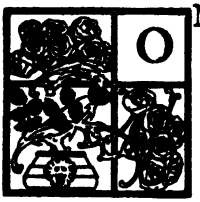
In the long run all hidden things are known;
The eye of truth will penetrate the night,
And good or ill, thy secret shall be known,
However well 'tis guarded from the light.
All the unspoken motives of the breast
Are fathomed by the years, and stand confest—
In the long run.

—Ella Wheeler Wilcox.

The HARMONIAL PHILOSOPHY AND ITS FOUNDER

A Tribute
By The Chevalier De B——

WRITTEN IN 1876



N AMERICAN SOIL was born, and under American skies were first poured out, the vaticinations of a Seer, who stands second to no prophet, religious teacher, reformer, writer, or phenomenal wonder-worker, that the pages of history have ever borne witness to.

That seer is Andrew Jackson Davis.

During a brief residence in America, some few years since, the author, being on a visit to a friend in a charming country-seat, found himself made free of a noble library of several hundred volumes. In one portion of that enchanting study, just where the beams of the sinking sun would fall most favorably through the softened lustre of the stained-glass windows, stood a rich ormulu table, where, in singular contrast to the luxurious objects surrounding them, were piled a large mass of plainly bound volumes, most of them large and evidently sufficiently popular with their possessor, for they bore more conclusive marks of wear than any of the gorgeously bound volumes that the room contained.

On opening, with some curiosity, the most ponderous of these books, the eye came upon the most wonderful elucidations of Universal Laws. Turning to other pages the author found astounding and deeply *occult descriptions of God, man, creation, the Solar and Astral systems, the mystery of force, life, being,* THE ORDER *of creation,—in fact, eloquent, burning words and thots almost beyond earthly comprehension for their sublimity, in every department of human possibilities.*" When this volume was glanced thru, others were opened, and hours swept on like seconds.

The Author's mind beamed and glowed thru all those plain, cheap books—*books which should have been bound in rubies and sapphires*—and the reader became at last almost overwhelmed at the breadth of information, the intense insight into Being, and the majesty with which *some mind more than mortal had swept creation, and reduced its vast research into the holiest and most lofty language.*

Hours passed on. The early morning that had invited the student into that choice retreat now deepened into the gray mists of evening, yet still the lingering gaze wandered thru the wonderful stack of shabby books. At last the master of the mansion, opening the library door, uttered an exclamation of surprise at finding the guest whose presence he had missed for upwards of twelve hours, still at home.

"Who is the author of these wonderful books?"

"Oh, those," replied the host, with seeming indifference, "those books were all written by a poor shoe-

maker's boy of Poughkeepsie. That one"—pointing to the largest, the one which had first attracted the attention and awakened the astonishment of the reader, "was written, or rather dictated, when the lad was about sixteen years of age; he was too ignorant to have written it; he could not have even spelled the words."

"In what school was he brot up?"

"Utter destitution."

"But who taught him all this wonderful wisdom?"

"God and the angels. He never had any human teachers. Of that I am a living witness."

"But *how* were these volumes written?"

"At first they were taken down by a Scribe, as he dictated,—because, I tell you, he who discoursed of suns, stars, systems, astronomy, geology, physiology, and every other known science was too uneducated to be able to even write down the words he spoke, and then, after graduating in the spiritual schools of—God alone knows where—but in no seat of learning on this earth—he wrote the rest himself, every line of them."

"But if God and the angels instructed him is there no record as to how he learned?"

"Yes, one to which scores of living men and women will testify. As a little shoemaker's lad of the humblest and poorest condition, he became *an independent clairvoyant.*"

"Aye, indeed! God's spirit poured into the soul, and it becomes clairvoyant; it ascends to the spheres of Deific knowledge! Why, this is ancient Magic, but when did any ancient Magian, any mind however

aspiring, vast or illuminated, ever achieve such a height, depth and breadth of comprehension as this man has achieved? Can this wonder of the age exist and the world not know of it?"

"The time was when these revelations startled materialism out of its blank negations and compelled the attention of multitudes."

"But surely so noble a philosophy, received thru an inspiration so unmistakably divine, so free from human bias or mortal intervention must still commend itself to every civilized nation of the present age."

"Some few there are in every country where these plain, black volumes have made their way, who regard them as we do. *Many even believe they are the voice of earth's Tutelary Angel,* speaking from between the Cherubim and Seraphim of past and future ages, but they, like us, must wait until the age is more receptive to these sublime truths."

* * * * *

In after years, when the author had time and opportunity to study the vast stores of spiritual thot and the profound philosophy embodied in the voluminous writings of this great modern Prophet, the admiration they excited, determined him, if he ever again visited America, he would seek out this marvel of the age, even as the Disciples of classic Greece sat at the feet of her master spirits to learn wisdom.

The time for the fulfillment of this cherished purpose came, and in company with an ardent disciple of the Harmonial Philosophy from a distant land, the author commenced his search.

Few spiritualists seemed to know even of the whereabouts of the Poughkeepsie Seer. Surely, we thought, he must be at the head of some great Church, Temple, Synagogue, a mechanic's institute at the least, or a popular lecture hall; some place where spiritually starved souls could feed upon the Divine revelations of Nature as taught by one of her purest and most faithful interpreters! But no! the great Alchemist who had transmuted the Magic of early ages into the Gold of Spiritual Science, the Seer, Philosopher and greatest phenomenon of this or any age, had to be sought for in a little shop in an obscure street, where, without followers or disciples, and, to judge from appearances, with but very few customers—amidst his neat, well ordered collection of books, ranged on their shelves in curious little delicate curves, and tastefully adorned with illuminated mottoes, and autumn leaves—stood the great Seer—selling books for a livelihood.

The placid mien and gentle tones of the unassuming salesman betrayed none of the pangs of grief, indignation and humiliation which two foreigners felt for him as with hearts too full for utterance, they made their silent purchase, and withdrew.

"That man is nobler far in the quiet, cheerful dignity with which he accommodates himself to the sordid necessities of a petty trade, than when he stood as the interpreter of Angels, dictating 'Nature's Divine Revelations.'" Thus spoke one of the deeply-moved visitors.

"The age is not worthy of him; he lives a century before his time," rejoined the other.

"Aye! but his Works will live after him. The Truths he reveals are eternal, and their revelator will yet become immortal," was the reply. Even so. Time, the touchstone of truth, will do justice to him—to all; and so, Andrew Jackson Davis, farewell! But, whilst the *Magic Staff—Penetralia, Stellar Key, Arabula, Harmonia* and *Divine Revelations*—are in print, or even in memory, never let any critic presume to say: "Spiritism has no philosophy."

IN THE VOLUMES ENUMERATED ABOVE, IT HAS THE BEST, BROADEST, HOLIEST AND YET MOST PRACTICAL PHILOSOPHY THAT WAS EVER ENUNCIATED SINCE GOD SAID: "LET THERE BE LIGHT, AND THERE WAS LIGHT."

Our sketch of supermundane Spiritism would not be complete *without this humble tribute to one who forms its noblest illustration*—to one with whom the writer has never exchanged a word on earth, and in all human probability never will, but who rejoices to believe that name, so coldly slipping out of human remembrance and appreciation now, *will be enshrined in the hearts of unborn generations, and in the shining role of immortality be held sacred as the* FOUNDER OF A DIVINE AND NATURAL HARMONIAL DISPENSATION.

Andrew Jackson Davis

SYLVESTER A. WEST, M. D.

"When the Pilgrim arrives at the goal of Scientific Knowledge, no matter what path he may have pursued, the Angels bring forth and place upon his brow a Royal Diadem, which in these days, we call 'Common Sense.'" —*Andrew Jackson Davis.*

The Harmonial Association

The first Harmonial Association was organized May 3, 1881. It was a Spiritual Association and its objects were:

1. To promote the discovery and diffusion of accurate scientific knowledge concerning things spiritual.
2. Mutual improvement in Ethical Principles.
3. To make practical the pleasant ways of Wisdom.
4. To cultivate love and reverence for pure Truth wherever found.

In brief: To encourage the harmonious growth of the individual character—spiritually, intellectually and socially—to the end that nobler people, juster laws, sweeter homes, better schools and wiser governments may be secured, and **life here and hereafter, be rendered more Worthy, Beneficent and Beautiful.**

It is plainly evident that TK in naming his "**Harmonic** Philosophy" and "**Harmonic** Association" simply appropriated, by a slight revision, the beautiful spiritual conceptions: **Harmonial** Philosophy and **Harmonial** Association, first published to the world by Andrew Jackson Davis nearly **fifty years before** the appearance of any of TK's literature.

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"Books that should be bound in Rubies and Sapphires."

Andrew Jackson Davis

The Greatest Seer of our modern age, was born August 11, 1826. He became an Independent Psychic in 1847, and from that time on, his whole life was devoted entirely to laying the foundation for the Harmonial Spiritual Dispensation on the earth plane. He wrote and published some thirty volumes, constituting the most remarkable and comprehensive Library of Spiritual Knowledge ever given to man.

For a number of years his books have been out of print, and it is rarely that any of them may be found, even in the largest second-hand book stores. Only after two years' search and at considerable expense, did we succeed in securing a complete set of these volumes for our own library. Recently, however, we learned of the existence of a stock of some of these books, and at once closed a deal for the entire lot. These are all NEW and in perfect condition, uniformly bound in black cloth, stamped in pure gold. The prices quoted are less than what you would have to pay for them second-hand.

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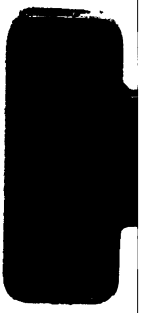

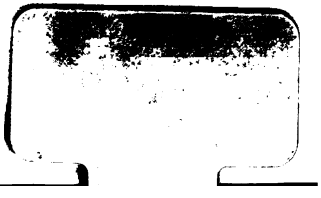

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